



SAMPAN

The Only Bilingual Newspaper Published in New England Serving the Asian Community



畫家俞山

Painting by Yu Shan

IN CHINA

In a small remote village in China

by Fu Hua

No one knows how long that small village has looked up at the South China mountains. It is the village I came from - a very small village with only about 10 families who share the same surname: Zheng. I was told by the old men that our forefathers moved there from Central China. They said we were descendants of the Zhou Emperor, but I do not know if this is true or not. I do not know either why it should matter. I know only that my small village is a real one and will be a real one forever.

It was in this small village that I was born. You ask the year I was born? Even my mother cannot tell me. For me this is not very strange because she can neither read nor write her name and she doesn't know how to use the lunar and solar calendars.

The only thing my mother can tell me is that I was born when she was 40-years-old. So, as you can see, I will never know the year I was born, though I know that it was my mother who sent me off to school - to college far away from my small village, just as my father before her sent off my brothers when he was alive.

For many years now I have been away from that small village - far away from my mother who lives there. Sometimes there are vacations in the winter and I have gone back to see this place where I was born. Whenever I returned, the same

things would happen to me: the Chinese cabbage would have been dried in the sun and the eggs that had just been laid would be still warm to the touch; no sooner would I put down my luggage then the cabbage soup with the egg would be placed on the table in front of me.

When my mother would see I had finished the first bowl of soup, she'd ask: "How is your school now?" And when she'd see me nodding my head, she would laugh till the tears came out of her eyes. "Have some more soup," she'd say, "Some more soup. It is good for your eyes."

There is one visit that I remember so clearly now. One of my cousins came into the house with his 2-year-old son in his arms. My mother gave him candy. She said: "Look at your cousin. He is one year younger than you, and he has already become a father. And you...yes school is good, but..."

"Haven't my brothers brought you many grandchildren?" I said.

"Yes," she said. "Yes, they have, but you have not." I was silent then - very silent.

There are others times I think about too, especially now. In my village, the spring festivals were the most exciting time. My three brothers and their wives and children all returned to the village for the holidays. The grandchildren came with gifts and their grandmother would have gifts waiting for them too. Almost



Maria B. Fang

always the children would run off with the village children so that there would just be my mother with her sons, and my mother with her daughters-in-law, and the four brothers together again after not having seen each other for an entire year.

Then we would take out our scrolls, and give them to each other, talking all the while about the year that had just passed. Always my mother would say:

"How good it would be if your father could see you sitting together now!" We all would keep silent then, because none of us liked to mention that our father died of hunger 20 years ago. Instead, we place the hanging scroll with the crane and pine on the wall near my mother's bedroom.

On the first day of the year, almost all the villagers would come to our home to drink tea. A cup of hot tea, a plate of sweet cakes, a game of cards, and so much laughter filling the house. It was during this time that my mother would be very happy - she'd be busy cooking and serving us her stored food - the peanuts and the cashews.

Leaving home, returning home, then leaving home again; seeing me out of the village, awaiting my return, then seeing me out of the village again. Year after year, this is how it would happen. The more times my mother saw me off, the older she became. The more times my mother saw me off, the further I traveled from my village.

Last year they saw me off again, this time I was making a long journey across the Pacific Ocean. I know that this very moment my mother is still in the village, perhaps still drying the Chinese cabbages and raising the hens. When will there be time to go back to my home? When will I see the cabbage and the egg set down in front of me again? I do not know. I really do not know.

The Year of the Snake - 4687

Kung-hei-fa-tsoi, Happy Chinese New Year! Greetings from the Chinese community and the Sampan to all of you and welcome to the Year of the Snake - the year 4687, according to the Chinese Lunar Calendar.

The Sampan staff and the Sampan Committee would like to thank all of you for your support during the last year. We hope that all of you will find in this New Year the power to overcome all obstacles and accomplish in your lives what you never thought possible before.

This year, the Chinese New Year falls on February 6, which is the day of the first new moon after the sun enters the zodiacal sign of Aquarius. While the Western calendar and New Year is based on the movement of the sun, the Chinese calendar is calculated according to the cycles of the moon.

For Chinese around the world, the New Year is the year's greatest holiday and the time when they join with family and friends to welcome with fresh eyes and an open spirit, the earth's new cycle. It's time to forget the impossible of the past and welcome the possible of the future!

The Snake

As the sixth animal of the Chinese cycle, the Snake represents the deep well of philosophy and theology, the power to seek gold and other precious substances from the darkest, most obscure places and return it to the light of day.

Blessed with a mystical spirit, the Snake is often graceful, soft-spoken, and fond of culture. Relying on his own judgment, the Snake seldom seeks direction from others, preferring instead to navigate by his own lights. With a deep faith in his own instincts and intuitions, the Snake often succeeds where others fail. Because of the deep source of the



Jade Ang

Snake's wisdom, he often finds it difficult to communicate with others in a superficial way.

It's thought that some of the most beautiful men and women are born in the year of the Snake. Seldom bothered by money worries, the Snake usually manages to satisfy his material needs without much difficulty. At the same time, while others may succeed in gambling, the Snake will often fail, though he's wise enough to refrain from making the same mistake twice. Being prudent in business, though, the Snake can recoup his losses with lightning speed.

Elegant in speech and manners, the Snake does not abide useless talk, and in general chooses his words carefully. The fact that he is a slow talker who often reaches conclusions less quickly than others should not be mistaken for limited intelligence - the Snake probes deeply and cautiously before committing himself in word or action.

Because the Snake is one of the most tenacious animals of the Chinese zodiac, others should think twice before thoughtlessly antagonizing him. Once aroused, the Snake's anger and hatred can reach unfathomable depths. While others may fire off a salvo of abuse, the Snake will remain cool, though deeply hostile

beneath the surface, awaiting the proper time before striking back to settle the score. At the same time, the Snake is not without humor, which is often expressed under the most stressful circumstances when others have succumbed to despair.

Considered to be both supernatural and sinister, the Snake has acquired this reputation because of his long life and ability to shed his skin and grow a new one. For this reason, the Snake is viewed as a creature with many lives - a creature who can rebound from setbacks with renewed vigor and power.

Given the intensity of the Snake sensibility, it should not be surprising that he sometimes seems threatening to others. Always pondering his next move and relentless in pursuit of his cherished goals, the Snake has the uncanny ability to outsmart his enemies, even in situations when they seem most in control.

According to the Chinese, a Snake born in Spring and Summer will be the most fatal, while those born in the Winter - the time when the Snake hibernates - will be more docile. In southern China, the snake is thought to have medicinal qualities and is eaten in soup to gain strength.

Known to be passionate lovers, Snakes are also said to have roving eyes, though

some believe this to be untrue, explaining that the Snake's generally sensual nature and his tendency to pursue everything in life with fervor and intensity, makes him appear to be in pursuit when he isn't. Snake people often lead dangerous lives because they are always so eager to push themselves a step further than others in order to reach their goals.

The best partners for the Snake are: the Ox, because of its dependability; the Rooster, who, like the Snake, is fearless in pursuit of goals; and the powerful Dragon, whose own quest for power will complement the Snake's. The Rat, Rabbit, Sheep and Dog will also be suitable mates, though the Snake should beware of the tiger, who may become irritated by the Snake's ability to see through the Tiger's presumptuous facade. The horse is a less desirable match, while the Monkey's cunning may challenge the Snake's. Two snakes are possible, but the boar and the Snake is not considered a workable combination since the boar's honest and direct nature will clash with the Snake's more calculating temperament.

Always remember that in times of strife, the Snake will be a source of strength. The Snake's ability to maintain his balance and his willingness to accept responsibility, coupled with a deep sense of purpose, gives him the inner strength to overcome obstacles that will often overwhelm so many others.

What the Year Holds

The year of the Snake will be a time marked by deep contemplation - a time to draw up plans and seek answers to important questions. Although the emphasis will be on careful considerations, momentous acts that bring about great changes could follow.

An auspicious year for commerce and industry, the Snake will have little patience for those who wish to confuse issues - who try to avoid making clear

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Best Wishes for the Year 4687

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The New Year in Asia

In China, Hong Kong

When he was a child in Beijing, Zuo Yuan remembers the excitement he felt when he went to the special district of the city where there were many small shops; where toys could be bought; where jugglers, musicians, and singers were performing on the streets.

He remembers how in the middle of the night, his parents would visit his bedroom and slip money under his pillow - money from god, money from Buddha.

At home with his family on New Year's Eve, he recalls dumplings being cooked in the house, fire crackers exploding at midnight, and the family playing card games and staying up almost all night long.

In Hong Kong, Agnes Chang remembers the family reunion on New Year's Eve, when everyone would eat a special New Year's dinner together. There would be many special foods, including rice cake and candies.

For the New Year, the house is thoroughly cleaned; children are given new haircuts, new shoes and new clothes - red clothes, especially, for happiness and good luck. And for young people and the unmarried, there are the "Red Pockets," the small red envelopes containing money that they receive from their relatives.

For Jones Lee, Hong Kong meant a family reunion with special New Year's foods - the names of which implied good luck for the coming year. On New Year's Eve, they would go to the markets where crowds of people would be celebrating, talking, buying special New Year's flowers for good luck. The night would end with Dim Sum in a Hong Kong restaurant.

On the following days, everyone would visit friends and relatives. And New Year's was the one time of year when

gambling games were allowed.

In Hong Kong, there were fireworks and the Lion Dance to frighten away evil spirits. Originally the fireworks were bamboo sticks set afire that burned with a sparkle, then made crackling sounds when the fire reached a knot. Later bamboo sections were filled with an explosive.

Probably the most important part of the Chinese New Year celebration is the food that is eaten. According to Yon Lee, the



Jade Ang

founder of the Chinese Cultural Center, special food is eaten on New Year's that in some way expresses the idea of new life - whether through the way it looks or through the sound of its name. Sweet foods such as turnip cake, sweetened egg twists, fried shredded taro, fried glutinous rice flour balls are also special foods served for the New Year.

In Vietnam

In Vietnam, Binh Tran remembers New Year's as a time of great excitement in Saigon. He remembers his mother spending long hours cooking the special New Year's foods. The whole house was cleaned and new clothes were bought for the children.

For three days there was much food to eat, fire crackers to scare away evil

spirits and games played by children. As in China, children and the unmarried received the "Red Envelope" that contained a gift of money from the adults.

For the adults, there was a trip to the Buddhist Temple, where they prayed that the family would have a good year - a year of health and good fortune.

Sometimes too, says Tran, there was a trip to the countryside - to the rice fields where you could see the water buffalo. It was a time to be away from the bustle of the city - a time to be tranquil, far away from work. For Tran this was the most memorable time.

When she was very young, Van Lan Truong recalls how New Year's lasted an entire month, but as time passed, it became shorter and shorter until it finally became a three-day celebration.

She remembers the excitement of going to the bustling marketplace the week before the New Year when it was crowded with people all the time.

For children, New Year's was a time when they were allowed to stay up late at night; a time when they have new clothes to wear - red dresses for girls for good luck.

It's a time when you visit, first your relatives, then your teachers, then your good friends. The children wish the parents and adults longevity, while the parents give the children the "Red Envelope."

On New Year's Eve, the family offers food to the ancestors, asking them to return again for the New Year's celebration. And while many children attend Catholic Schools, they continue to go to the Buddhist temples as well. For the Buddhist, the dead and the living, in spirit, remain connected.

In Cambodia

In Cambodia, Sonith Peau remembers New Year's in the city of Battambang on the Sang Ker River. He remembers the

table in his family's home piled high with food, with different kinds of fruit and lit candles.

Before the New Year begins, the house is completely cleaned - even the highest places in the ceiling where spider webs have collected are swept clean.

At New Year's special games are played, such as Ang Ghun, a kind of bowling game played with a hard seed plucked from the river, and Chong, a game in which a cloth ball is thrown at opponents. In the games, boys usually play on one side and girls on the other.

Also on New Year's, the Cambodian people make a trip to the Buddhist temple to offer food to the monks - sometimes bringing sand or raw rice that is poured into the shape of a mountain and that serves as the symbol of a fruitful harvest. Sometimes there is also a trip to a far away temple, one of the ancient ones that is only visited at this special time of year.

At the Cambodian New Year, which this year falls on April 13, the new Devada, or angel, makes a trip around the mountain riding on the back of the animal to which the year is dedicated.

According to Cambodian legend, the Devada, one of the seven daughters of the decapitated Brahma, replaces the retiring Devada of the closing year. The Brahma, known as Kapila Maha Brahma, is believed to have lost his head when he was defeated by the young Buddhist prince Dhaumma Pala in a test of wisdom.

Because of his defeat, Brahma's daughters must take turns carrying his head around the celestial mountain. Known in Khmer as Mount Mehru, the mountain is said to balance the four corners of the universe. As they circle around the mountain they watch over and steer the course of the universe.

This year, the year of the Snake, the Devada will be carried around Mount Mehru on the back of a snake, which will make its quiet, but purposeful, journey through the year.

R. O'Malley

Your Horoscope for 4687

Rat. The Year of the Snake will be a mixed year for the Rat. Care must be taken in making investments and important decisions. Illness or loss of money could cast a shadow, though luck will improve toward the end of the year and what was lost could be regained.

Ox. This will be a good year for the Ox person. Money will come easily, and much will be within the Ox's reach, though there could be a misunderstanding between an associate or a confidence could be betrayed by a friend. A willingness to openly discuss such conflicts could resolve them.

Tiger. It will be a fair year for the Tiger. No great changes are in store - neither great losses or gains can be expected. If the Tiger refrains from being ensnared by the affairs of others, it could be an harmonious year. Progress is possible and illnesses should not be serious. Disappointments could come from the opposite sex.

Rabbit. Not much progress for the Rabbit this year. Travel and difficulties may be imminent. In an effort to improve his position, the Rabbit may resort to career or residence changes. He may find less time to spend with family and unplanned expenses.

Dragon. A lucky year for the Dragon's business affairs. Despite minor obstacles, his plans will proceed smoothly. Personal and romantic problems may develop as home and love life are neglected.

Snake. The year of the Snake will be an acceptable year for the Snake, though he may be disappointed by his achievements

in the coming months. It is a year to be patient and not one to make rash decisions. Business and romantic problems or a slight bodily injury could occur. Gains will be modest but emphasis should be placed on stabilizing your position.

Horse. A busy year that will place demands on the Horse's time. Partners and friends may be difficult and delays may be caused by unforeseen obstacles. Achievements will be limited but family will be there to lend support.

Sheep. The Sheep will regain power, position and popularity in the year of the Snake. New and influential people will aid him and he will travel and receive additional income. Despite some bad tidings, goals will be accomplished.

Monkey. A fairly good year for the Monkey, who receives support from friends and superiors. Despite some disputes at home, good times can be expected. Be sure to hold your tongue and avoid confrontations.



Rooster. A fortunate year for the Rooster, as he makes some progress. No large monetary gains foreseen, but losses will be curtailed. Beware of freak accidents and malicious rumors. The rooster should not take long unnecessary journeys.

Dog. A good year indeed for the Dog. The Dog will have much work to do this year, but he will receive recognition for his efforts. He will be successful in business investments and will receive support from important people. He should relax and enjoy his family more this year. He will also benefit from good advice.

Boar. This could be a hectic and uneasy time for the Boar, although it will have its share of successes. Travel, aggressive speculation and joint ventures are involved. There will be sad news and some problems with the opposite sex. Setbacks will result from extravagance.

The Years of the Lunar signs:
Rat: 1912, 24, 36, 48, 60, 72, 84;
Ox: 1913, 25, 37, 49, 61, 73, 85;
Tiger: 1914, 26, 38, 50, 62, 74, 86;
Rabbit: 1915, 27, 39, 51, 63, 75, 87;

Dragon: 1916, 28, 40, 52, 63, 75, 87;
Snake: 1917, 29, 42, 53, 65, 77, 89;
Horse: 1918, 30, 42, 54, 66, 78, 90;
Sheep: 1919, 31, 43, 55, 67, 79, 91;

Monkey: 1920, 32, 44, 56, 68, 80, 92;
Rooster: 1921, 33, 45, 57, 69, 81, 93;
Dog: 1910, 22, 34, 46, 58, 70, 82, 94;
Boar: 1923, 35, 47, 59, 71, 83, 95.

Snake

Continued from Page 3

where they really stand on an issue. For those who insist on this course of action,

dire consequences could follow.

Historically the year of the Snake has seldom been tranquil. As one of the six negative forces of the Chinese zodiac, the year of the Snake directly follows the year of the Dragon, which represents the zodiac's most powerful positive force.

Troubles, as well as joys, originating in the year of the Dragon could reach culmination in the year of the Snake.

In the year of the Snake, beware of sudden and devastating changes, though whether for good or ill will ultimately depend on you and your reactions to the forces that rule the year.

In general, though, one must move cautiously during the year of the Snake, being careful not to indulge in rash acts, which if unsuccessful, could lead to devastating results. At the same time, it should be a year for action - a year to make important decisions and to act on them, though not before considering deeply the consequences.

One should always remember that the Snake respects considered judgment and shows little mercy to those indulging in lukewarm or wishy-washy behavior. To be worthy of the respect of the Snake, your acts should always be rooted in the deepest - and truest - part of you.

The Chinese Calendar

As the longest chronological record in history, the Chinese lunar calendar dates from 2637 B.C. when Huang Ti introduced the first cycle of the zodiac. With a complete cycle taking 60 years, and each major cycle divided into 12-year minor cycles, the 78th cycle began in February 1984.

Twelve animals were assigned to each of the 12 years. According to legend, the Lord Buddha, before departing from the

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**Good luck in the
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FOLK TALE

The Fall of Lady White Snake

by Ed McInnis

A modern adaptation of the classic Chinese tale

Was she dying?

A violent pain seized her stomach like a red-hot metal claw. The pain, like fire, seared her insides. She tried to retch but her stomach, like a fist, clenched. The wine glass slipped from her hand and shattered on the marble floor. Lady White clutched her belly with both hands and groaned.

Was it poison?

The wine had had a slightly bitter taste. She stared across the dining table at her husband Shushuan, the most renowned druggist in Hangzhou. She opened her mouth but only a gurgle came out. Her skin crawled. Her husband sat, like a statue, staring at her.

Why didn't he help her?

Sick people came from as far away as Suzhou to pay for his medicines. A miracle worker, people said. Only last month, he had saved that little girl's life by giving her the proper herbs. And two years ago, Shushuan had cured the head tea merchant himself of fever when all the other druggists and even doctors were at a loss. A tremor shook Lady White's body and her vision dimmed, as if the sun had suddenly set.

Where was Little Blue?

Her eyes frantically sought the doorways for her trusted maidservant: the entrances from the kitchen, with its magnificent pantries; the courtyard, with its sumptuous gardens; the verandah, overlooking West Lake, the most beautiful lake in China. Even Little Blue had deserted her. Lady White's eyes came back to her foolish husband, who only gaped at her.

What was wrong with him?

If it hadn't been for her, Lady White thought angrily, Shushuan would still be a dreamy-eyed rice-faced assistant in his uncle's grocery store. When she and Little Blue saw him that day at the Lake, she fell in love instantly. She was overjoyed when Shushuan asked the ferryman to wait for them to walk down the landing and get on board.

He knew the medicinal properties of herbs and roots and barks and seeds, but he had no head for business. She had made him work when he wanted to wander through the forests. She had brought him patients when, after marriage, he set up his little herb shop. She had made the business prosper.



How could he betray her like this?

Her heart pounded, as if demanding answers for the questions which tormented her. She opened her mouth and a sound came out - a strange, rattling screech. As if from a great distance, she saw the agonized horror stamped on Shushuan's face. Her body felt as if it were bathed in ice cubes. Nausea swept through her, leaving her exhausted and gasping for breath.

Then she saw him: Fahai!

The evil priest who had filled her husband's head with vicious lies. She watched as he dragged a wire-mesh cage into the room. A wave of rage surged through her, followed by an undertow of terror.

Abruptly, she collapsed and toppled to the floor. She banged her head on the marble, but felt only a muffled shock. With horror, she realized she no longer had control of her body. As she lay, unable to move except in convulsions, she wondered if she had stained her new beaded silk gown.

Fahai approached. Dimly she saw his bare, sandalled feet and the forked ending of his long wooden staff. She opened her mouth to curse him, but the only sound that came out was a slow hissing.

What was happening to her?

She no longer saw nor heard, only smelled. She smelled the dirt on the floor. She sniffed the sickening odor of her own perfume. She smelled the fear that drenched her body. One last thought framed itself in her mind.

Why had they murdered her?

The priest prodded her with the stick and she slithered into the cage. Fahai snapped the lock shut. Behind the wire mesh, the milk-white python glared at him with red eyes and flickering tongue.

Shushuan continued to sit at the table, but now he stared as if hypnotized at the food and utensils spread in front of him. A whole roasted goose sat untouched and uneaten. Also uneaten: a broiled chicken, a silvery fish, platters of bokchoy and peppers and tomatoes and mushrooms and other vegetables, along with heaping mounds of white rice.

Also untouched: the red and blue enamelled tea pot, two pairs of stencilled porcelain chopsticks, the fine white linen tablecloth. But Shushuan stared fixedly at the one item which had been used: the bottle of wine.

"I don't believe it," said Shushuan dully.

"I'm sorry you had to see it," said the

priest. "But it was the only way."

Inside the cage, the snake circled, flicking its tongue.

"I didn't believe you," Shushuan said. "So you hounded me to give her the medicine."

"Yes," said the priest. "When I first saw her that day I came for treatment, I suspected she was a demon. That is why I asked you to prepare the ingredients. It is medicine for a human being, but poison for a demon."

"She is not a demon," Shushuan stated simply.

"I'm sorry. She is a python who has crushed the life out of thousands of humans and animals for hundreds of years. Over time, she absorbed the essence of sun and moon, wind and rain, mountain and river. She gained immortality and mastered the power of transformation."

"If that is so, then why did she become human?"

"She longed to know love and so changed herself into a young woman."

"I don't believe it," Shushuan said woodenly. "When I first saw her at the Lake with her maidservant, I was entranced by her beauty."

"She had cast a spell on you," the priest said gently.

"But she was the one who built my business."

"Yes, by making people sick. That is why your business grew. There have been other cases."

"How do you know?"

"It is one of our duties at the temple."

Shushuan stared at the bottle of wine. Inside the cage, the snake suddenly ceased its movements and slowly coiled itself up and seemed to sleep.

"What will happen to her?"

"She will be imprisoned deep beneath the temple walls, never to see the light again."

"What will happen to me?"

"I think you know what to do. You will mourn for her as one dead. Then, when you are ready, you will resume your work, helping the sick to get well."

Shushuan stared at the bottle of wine. "I don't believe it," he said.

(Special thanks to Doris Chu, president, Chinese Culture Institute, for her assistance.)

The Sampan

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About this year's artists

On the the cover of this year's special New Year's edition of the *Sampan* is a painting by Yu Shan depicting cranes about to take flight from pine trees in the mountains. In Chinese lore, the crane is a magical bird symbolizing long life and good fortune.

Currently a graduate student in scene design at Boston University, Yu was born in Fuzhou, China, and studied at the Fujian Art School and the Shanghai Drama Institute. Before coming to the United States, Yu worked as an art teacher and a scene designer in China, where he designed sets for several productions, including William Shakespeare's "Twelfth Night."

"I always try to discover something - feel something in nature," says Yu to describe his approach to landscape painting, which is usually not in the traditional style.

While this year's cover painting is in a traditional Chinese style, the calendar painting by Yuan Zuo - despite having many distinctly Chinese details - is not.

A recent graduate of the Massachusetts

College of Art graduate school, Yuan studied at the Beijing Art School before moving to the United States about seven years ago.

Entitled "All of the Ancient Stories I Forgot," the calendar painting is an attempt "to work between abstract and representational images," says Yuan, who explains that many of the shapes in the painting are derived in part from Chinese pottery and calligraphy and "represent the Chinese tradition."

In China, realistic paintings are favored because they're thought to depict the actual day-to-day experiences of the people, says Yuan. And while abstract art has in general been frowned upon, that attitude seems to be changing in recent years as more Western influences reach a more open China, he says.

Although influenced by many modern Western painters, Yuan says images from the Chinese tradition continue to appear in his work. "You forget those images," he says, "but then they come back again, and you remember who you are and what you're doing here."

- R.O.

Calendar

Continued from Page 5

Earth, called on all the animals of the world to meet with him to bid him farewell. The 12 who honored him with their presence were each awarded a year in the Chinese cycle. Each animal was placed in the cycle in the order in which it arrived, with the Rat arriving first and the Boar last. To the Chinese, the animal that symbolizes the year of your birth is thought to be the one that "hides in your heart."

In addition to the signs of the 12 animals, there are also the five main elements: Wood, Fire, Earth, Metal or Gold, and Water, which are related to the various planets and are combined with the person's animal to get a more comprehensive reading of a person's horoscope. The five elements, as well as the animal signs, are further split into magnetic poles, or positive and negative -Yin and Yang - forces. The Snake, the animal named for 4687, is a Yin, or negative force. In China, the element assigned to the year also became the symbol of the year. The Chinese farmers used the year's horoscope to determine auspicious days to plant and reap crops, as well as days to make journeys, build houses, and marry.

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EDUCATION

Genesis School assists Asians in Providence

by Robert O'Malley

The Rev. Daniel Trainor remembers the first time he saw his new Asian neighbors. It was a freezing January day in 1980 and he was in the rectory of the Assumption Parish in Providence's West End - an inner-city neighborhood with two-and three-decker wood-frame houses huddled close together.

Through the window of the rectory, he saw them walking down the street, dressed in summer clothes and sandals. "We said, 'My god, who are these people walking around like that,'" he recalls. "It turned out they were Hmong."

"We saw more and more of them moving into the area," Father Trainor continues. "They were not Catholic but we felt we should minister to them, at least their physical needs."

To begin with, the Assumption Parish collected blankets, sheets and clothes to distribute to their new neighbors, discovering in the process that the Southeast Asians - at that point mostly Hmong, and Cambodian - were "being harassed by their neighbors."

"We got word that the Southeast Asians felt the Americans didn't like them," explains Father Trainor, adding that the refugees thought the people harassing them "represented all Americans."

At the same time, he continues, they were confused by the American judicial system, believing that "if someone committed a crime against a Southeast Asian, they'd take you downtown and let you go."

Recognizing that the newcomers needed to have more contact with Americans willing to help, rather than harass, them, the church began a program in which Americans visited the homes of Southeast Asians in an effort to get to



Learning about Native Americans in a class at the Genesis School.

R. O'Malley photo

know them better as well as help them adjust to their new environment. In the course of their visits, they found that the refugees' main concern was language - they wanted to learn English.

In an effort to be helpful, the parish decided to open its then-closed grammar school and teach English classes at night. A little more than a year later, the church was approached by the Genesis Foundation, which was willing to offer help to the fledgling school.

"He asked Sister (Sister Angela Daniels) and I what project we would do," Father Trainor says. "We focused on ESL (English as a second language) for women. We thought that was the greatest need." In 1981, the Indochinese Advocacy Project, a non-denominational, non-profit organization was founded to run the school, which opened on a full-time basis in 1982.

Because the women were often confined to their homes, they had little chance to learn English or become accustomed to their new culture, he explains. "The women were becoming real strangers," he adds. "Plus there were a lot of widows - either killed during the Vietnam War or killed fleeing to Thailand."

"So we began this school," says Father Trainor, of the Genesis School, which provides a two-semester, five-day-a-week schedule that duplicates the hours of public school so that women can be home when their children return from school. And for women who have young children still at home, day care services are provided in the basement of the school, where children play and nap while their mothers learn English.

In addition to English and math courses, the school also teaches survival skills such as

shopping, cleaning, baking and using the telephone. "All that stuff that we just take for granted," says Father Trainor.

"This is the only kind of its type," says Father Trainor of the school. "It may be the only kind in the country." They decided on the full-day schedule because they wanted to expose the students to English for as long as possible, he says.

"The common language of the center is English," he explains. "By staying here four or five hours, they have to use it." And, more important, he adds, the school builds confidence. "I think that's the number one product of the school," he says.

From 85-90 adults attend the school now, with the number of men having increased from about 5 percent to 35 percent. The school has also added a Spanish course to address the needs of another immigrant

group now moving into the area.

Although the men were initially reluctant to allow their wives to attend the school, they eventually realized that the women also needed math and English skills if they wanted to work to help support the family.

While the number of refugees entering the US has declined in recent years, many continue to resettle in Providence, moving from other areas to rejoin their families. There are also an increasing number of Chinese attending the school.

"Actually the Southeast Asians have helped to stabilize the neighborhood," Father Trainor says. "I've been here for 17 years. They've been buying houses and living in them."

"They have this family concept," he says. "They want to be together. The two-decker, three-decker houses are made for them."

"They're not just moving in, fleeing somewhere, and leaving the place a wreck," he adds. "They work hard - they have a great work ethic, and they have a great appreciation of education, so their children are going to go places."

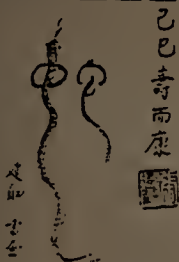
While Father Trainor believes that the Asians in general are adapting and succeeding, he says there continue to be "real problems. At least, I believe, as far as mental health in the Cambodian community."

Father Trainor gives two reasons for his efforts to help the Southeast Asians: "As Christians we should help them," he says, and, "As Americans, we owed them something because we destroyed what they had in the Vietnam War. There isn't a Southeast Asian around who hasn't had family members killed in the war or the aftermath of the war."

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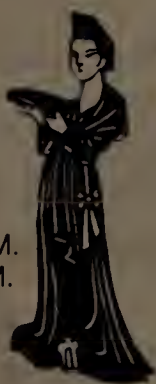
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BOOKS

Beacon Press publishes "Asian Voices" series

by Robert O'Malley

Boston's Beacon Press has so far published three books as part of its recently-initiated "Asian Voices" series, which focuses in large part on the Asian experience in America.

Joanne Wyckoff, the series' editor, says the three books published so far include "The Coffin Tree" by Wendy Law-Yone, a Burmese-born writer; "Mulberry and Peach" by Hualing Nieh, a Chinese-born writer; and "A Thousand Pieces of Gold" by Ruth Lum McCunn, an American-born writer raised in Hong Kong.

Although Wyckoff has so far limited the series to the works of Asian women writers, she says she would eventually like to expand it to include the works of men writers and writers from countries sometimes excluded from the "Asian" category. "I would love to do more Indian novels," she says, "because I want to expand the notion of Asian."

Explaining that she wants the series to have an Asian-American focus, Wyckoff says she tries to select works that at



Joanne Wyckoff with three books from the "Asian Voices" series.

some point focus on the meeting of the two cultures. "We always like to have the United States coming in somehow," she adds.

Wyckoff explains that the series was developed in part because of the West's growing awareness of Asian culture. "There's a great feeling now that it's the right time," she says. "It's not

going buster sales, but it's steady." The books, she adds, are also starting to be used in Asian-American Studies courses across the country.

Although a great deal of Asian-American writing is being published by small presses in California, Wyckoff suggests that most of it never reaches ma-

jor publishers. Her interest in Asian-American writing lies in the fact that it offers "a new angle of vision on the human experience."

In the writings of Asian Americans, she explains, issues peculiar to the Asian experience are explored. "It is colored by all kinds of prejudice and the way they have been treated in this country and the way they have been treated in their own country," she explains.

Wyckoff points to a number of reasons for America's growing interest in Asia, including the fact that many new Asian groups have arrived in the US - particularly refugees from Southeast Asia - as well as the opening of China and the ascendance of Japan as one of the world's leading economic powers.

"If we're going to have this whole new group of people coming to this country," she says, "aren't we going to be reading about it?"

"Our whole grasp is more global now," she adds. "We want to understand what's beyond our borders."

The 135-year-old Beacon

Press - owned by the Unitarian Universalist Church - has published writings by other minorities, including Native Americans and Black Americans. Wyckoff says that she is also looking into the possibility of publishing additional series dedicated to the works of African, Caribbean, and Middle Eastern writers.

Wyckoff explains that including books in a series gives them an appeal that might otherwise be lacking if they're published separately. While many books often "fall between the cracks" when first published, Wyckoff suggests that positioning works in a series can offer them a new context and a second life.

Beacon Press will try to publish at least one "Asian Voices" book per year, says Wyckoff, who explains that all three paperback books in the series had originally been published elsewhere - two by other US publishers in hardcover, and one in China.

"The Coffin Tree"

"The Coffin Tree" by Wendy Law-Yone is the story of a brother and sister sent to America by their father, a Burmese revolutionary, who fears that an outbreak of violence could jeopardize their safety at home.

Soon after their arrival in New York, they reluctantly seek the help of one of their father's friends - an American who allows them to live with his family.

Eventually feeling out of place and unwanted by their hosts, they strike out on their own, with the brother drifting to Florida and Vermont, and the sister, who narrates the story, moving to Chicago.

Told in a spare, perfectly modulated prose, "The Coffin Tree" is a disturbing tale of two people's struggles against the isolation they experience in a foreign land and the terrors of their inner demons.

Leaving Vermont to live with his sister in Chicago, Shan, the brother, gradually succumbs to a despair from which he'll never recover. Left alone in the city following her brother's death, the sister, like her brother, is overwhelmed by isolation and despair, eventually being institutionalized after slashing her wrists in a Chicago park on a snowy winter day.

With its focus shifting between a steamy childhood in Burma and a chilling adulthood in

several American cities, the "Coffin Tree" explores that inner terrain where dream is overwhelmed, though not completely defeated, by reality.

Always seeking the obscure, always imagining that he will one day return to the mountains of Burma to seek the legendary coffin tree, Shan is destroyed, rather than uplifted, by his dreams, perhaps in part because they were no longer grounded in a reality - in a land - he fully understood.

And while his sister's dreams are never fully articulated in the story, they always seem present just below the surface - in a quiet longing for a connection with people that always seems to evade her but that in the end is perhaps the source of her survival.

A true and honest book, "The Coffin Tree" confronts the harsher, more complex, issues of survival in a strange land; it's a story about living and dying, dreams and illusions.

-R. O'Malley

"Mulberry and Peach"

"Mulberry and Peach" by Hualing Nieh is a novel covering a woman's life for the span of a quarter-century. Divided into four parts, each part consists of a letter to a nameless U.S. Immigration Service investigator who is following her as well as a diary from different times in her life. In each period, the woman, at first named Mulberry and

later Peach, is hiding from authorities.

In the first section, she flees with other refugees from the Japanese down the Yangtze River at the end of the Chinese-Japanese War in 1945. In the second section, she is trapped inside Peking in 1948/49 as the Communist Eighth Army moves in.

In the third section, from 1957-59, she hides in an attic in Taiwan with her young daughter and her husband, who has embezzled money from the government. And in the final part, she flees across the United States in 1969/70 from the mysterious Immigration investigator known only as Dark Man.

The novel offers a few glimpses into the tumultuous events of 20th Century Chinese history, as when Communist students move into a rich home and gleefully burn ancient scrolls to keep warm. But, despite being written in the first person, the novel offers virtually no insight into the mind or heart of the protagonist.

The writing, or at least the translation, is self-consciously "literary," substituting precious poetic images and bare-bones descriptions for genuine thought and feeling. For example, at one point, when the narrator is fleeing the Japanese down the Yangtze with other refugees, their boat is grounded on a reef, they are dive-bombed by Japanese fighter planes, and later they learn the war is over. But this section consists entirely of description and dialogue. The

narrator records not a single emotion, thought or sensation!

What a shame. The author has some of the most absorbing raw material of the 20th Century and she fritters it away. This could have been an epic novel of one woman's journey through the tumultuous events of world history. Instead, it's a spare, sparse, "poetic" jumble.

-Ed McInnis

"Thousand Pieces of Gold"

Lalu Nathoy was born in China in the mid-part of the last century. Snatched from her village by bandits as a young girl, Nathoy is shipped to America, where she is sold to Hong King, an Idaho saloon keeper who forces her to work in his saloon and to serve as his mistress.

Although she eventually realizes it's illegal to be bought and sold as a slave in America, Lalu, out of fear of deportation or revenge by Hong King, decides against bringing her case before a judge.

Longing, nonetheless, for freedom and respect, Lalu at one point considers shooting Hong King, though she's spared the ordeal when Charlie, her future husband, wins her freedom in a poker game.

Based on the true story of Lalu Nathoy, later known as Polly Bemis, "Thousand Pieces of Gold" by Ruthanne Lum McCunn tells the story of one Chinese immigrant's passage

through the American west.

At times an American western - with miners, cowboys, and gunfights; at other times the story of one woman's struggle and determination to make a better life for herself; still at other times the story of a Chinese woman's search for friendship, home, and family in a land that, while not necessarily overtly hostile, seems always to view her as an outsider; that sets up obstacles for her that native-born people would not have to contend with.

In "Thousand Pieces of Gold," many of the obstacles faced by this country's earliest Chinese immigrants come into play. There's the fact that Chinese could not own property; that prejudice, though often unspoken, was often subtly present; and that the freedom and rights of Chinese were never adequately protected by the legal system.

While "Thousand Pieces of Gold" offers insight into the life of Chinese Americans in the last century, the heart of the book is Nathoy's longing for a home, a place where she feels she truly belongs. Although she never really finds it in America, she realizes too that she wouldn't find it in China if she were to return there.

In the last days of her life she returns to a cabin by the Idaho river where she spent much of her life with her husband Charlie. In the end it was this piece of land, close by the river, that would be the closest she would come to finding a true home.

-R.O.

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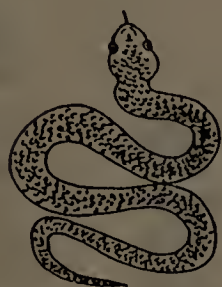
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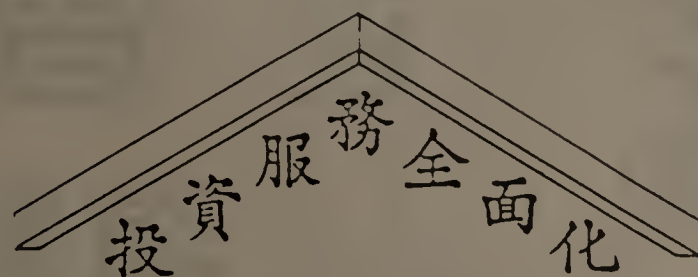
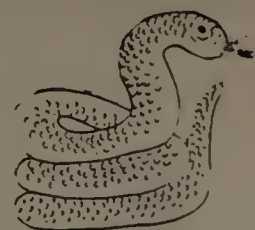


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Painting by Yuan Zuo

January

February

March

April

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1 廿四	2 廿五	3 廿六	4 廿七	5 小寒	6 廿九	7 三十	5 驚蟄	6 廿九	7 三十	1 廿四	2 廿五	3 廿六	4 廿七	2 廿六	3 廿七	4 廿八	5 清明	6 三月	7 初二	1 廿五
8 十二月	9 初二	10 初三	11 初四	12 初五	13 初六	14 初七	12 初五	13 初六	14 初七	8 二月	9 初二	10 初三	11 初四	9 初四	10 初五	11 初六	12 初七	13 初八	14 初九	8 初三
15 初八	16 初九	17 初十	18 十一	19 十二	20 大寒	21 十四	19 初七	20 初八	21 初九	15 初十	16 十一	17 十二	18 十三	16 初五	17 初六	18 初七	19 初八	20 初九	21 初十	15 初十
22 十五	23 十六	24 十七	25 十八	26 十九	27 二十	28 廿一	26 初七	27 初八	28 初九	22 十七	23 十八	24 十九	25 二十	23 初五	24 初六	25 初七	26 初八	27 初九	28 初十	22 十七
29 廿二	30 廿三	31 廿四					26 廿一	27 廿二	28 廿三	29 廿二	30 廿三	31 廿四		23 十八	24 十九	25 二十	26 廿一	27 廿二	28 廿三	29 廿四
														30 廿五						

May

June

July

August

S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
7 初三	8 初四	9 初五	10 初六	11 初七	12 初八	13 初九	4 五月	5 初二	6 芒種	7 初四	8 初五	9 初六	10 初七	3 三十	2 廿九	1 廿八	5 立夏	6 初四	7 小暑	1 廿八
14 初十	15 十一	16 十二	17 十三	18 十四	19 十五	20 十六	11 初八	12 初九	13 初十	14 十一	15 十二	16 十三	17 十四	9 初七	10 初八	11 初九	12 初十	13 十一	14 十二	8 初六
21 小滿	22 小暑	23 初八	24 初九	25 初十	26 十一	27 十二	18 初五	19 初六	20 初七	21 初八	22 初九	23 初十	24 十一	16 初四	17 初五	18 初六	19 初七	20 初八	21 初九	15 初三
28 廿四	29 廿五	30 廿六	31 廿七				25 廿二	26 廿三	27 廿四	28 廿五	29 廿六	30 廿七	24 廿一	23 初四	24 初五	25 初六	26 初七	27 初八	28 初九	5 初四

September

October

November

December

S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
3 初四	4 初五	5 初六	6 初七	7 初八	8 初九	1 初二	5 初八	6 初九	7 立冬	1 初四	2 初五	3 初六	4 初七	3 初六	4 初七	5 初八	6 初九	7 大雪	8 十一	2 初五
10 十一	11 十二	12 十三	13 十四	14 十五	15 十六	8 寒露	12 十五	13 十六	14 十七	8 十一	9 十二	10 十三	11 十四	10 十三	11 十四	12 十五	13 十六	14 十七	15 十八	9 十二
17 十八	18 十九	19 二十	20 廿一	21 廿二	22 廿三	15 十六	19 廿二	20 廿三	21 廿四	22 小寒	23 廿六	24 廿七	25 廿八	23 廿六	24 廿七	18 廿一	19 廿二	20 廿三	21 廿四	23 廿六
24 廿五	25 廿六	26 廿七	27 廿八	28 廿九	29 三十	26 廿九	27 三十	28 三十一	29 十一月	29 初二	30 初三			24 廿七	25 廿八	26 廿九	27 三十	28 十二月	29 初二	30 初三



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三星圖

取材自「年俗」

特約記者馬強生

福祿壽是一般人共同的願望，我國歷代手工藝及圖像作品中，傳下不少繪有福星、祿星和壽星三位仙人的佳作。

民間所稱的三星，一般是指「福」、「祿」、「壽」三星。不過也有人說，三星是指「吏部天官」、「員外郎」和「南極仙翁」。還有一句吉祥話叫「三星在戶」，意思是有三星在，那人家便有福、有祿和長壽。於是大家把三星繪或繡製成圖軸，或印在紙上，在喜慶壽誕或新春年節，張掛在廳堂當中或貼在牆垣之上，取個好兆頭。

右下方女衆五人，兩人蓋著方形綢傘，三人上覆圓形羅傘，她們都不用手執傘，而是把長長的傘柄插在各人的背間撐著傘。女衆傍或蹲、或立、或伏的動物有虎、鶴、猴和青色的鹿。

「宋繡三星」全圖幅圓又長又潤，畫面不緊湊，同一幅三星圖中包含人像十九、動物七、植物五，這是後世三星圖絕難見到的。乾隆皇帝對這幅宋繡三星似乎會頗有興趣，既在圖左上端寫有識文，而且推斷此圖「殆成於五代時耶」，又在圖的右上方揮筆如下文：



台北的故宮博物院裏有一幅一千年以前的「宋繡三星圖」（西元前九六〇—〇八〇）。我們在這裏見到的是民間工藝留下的老壽星南極仙翁。他雙手捧著天書，和手執拂塵的福星，捏了把羽扇的祿星站在一起。

這幅圖被一株修長的松樹和一棵桃樹分成三界，有雲層的那一部份是「天上天」的境界，有手捧錦盒蟠桃的西王母和打起輪式掌扇的侍女佇立雲端。「上天」的境界則是三星的所在，旁邊還有女仙和五位女樂：一個彈琵琶、一個吹簫、一個打鼓、一個拍板，還有一個張著口在唱歌。

「下界」有石橋、蓮花、芝草、竹枝和磐石。正中是一個女像，站在一個獸形几前方，左傍的女侍一人執壺一人捧方盤碗菜

「我受命得將降福，穰穰大有，元享用敷，錫厥庶民，豈弟君子受天下之祜，永言保之，俾爾熙熙於純嘏。俾爾戩戩，受天百祿，惠我無疆，籙綏四方，受小球大球，文其中命用休綏，萬邦彙豐年，萬物皆致養焉！天保定爾，萬壽無疆，保合太和，身其康強，君子所其無逸，信波南山，以引以翼，惟日：欲至萬年。」

歷代畫家很少喜歡描繪三星圖的，但民間年畫畫匠却大量繪制印刷，天南地北都可以見到三星圖像。其中聲譽最著最為民間喜愛的，是寒亭鎮和楊柳青的版畫。在河北楊柳青的年畫庫中，有成版明清時代的五幅三星圖，和一般的三星圖迥然不同。

第一幅是「福祿壽喜圖」，這是三星

之外再加一位喜童，而且以比蠅頭更小的篆字，分別以福祿壽喜四字代替綫條，描成四位人物的五官衣褶、鬚眉器物等等。這是明朝年畫中罕見的繪本。

第二幅是壽星圖，沒有畫入福星和祿星，它是五幅畫中唯一有成名畫家具名的作品。老壽星紅色袍履，手執書卷，鬚眉清白。右上角題有「南極之精，東英之英，壽我邦家，億萬斯齡」十六個字。據考這是明代隆慶（一五六七—一五七二）畫家蔣三松摹刻前代畫家的作品，圖左上角具名「三松筆」、「隆慶壬申十月同州摹刻」。

第三幅三星圖傳說是明末禁中遺留下來的進呈貢品。圖面上除了福祿壽三星外，還有兩個童子：一個手執帶枝的石榴，象徵多子；另一個雙手舉向壽星，求取壽桃，象徵長壽。

第四幅圖全部硃紅色印製，所以被稱作朱刻三星。圖面是三星圖像再加上三個孩童，大家凝神圍看一幅「太極圖」。畫中也有「關中趙希獻寫」六字，可以看出原作刻印於陝西。

第五幅三星圖是清代乾隆年間（一七六三—一七九五）的民間藝術作品，以「三星」為主，再加上「五福」來襯托，也可以說是「五福三星」圖。畫面是壽星騎鹿居中，福星祿星分別傍立，還有三個孩童：一個捧著寶瓶，瓶中昇煙成雲，雲中飛翔著五隻蝙蝠；另一個童子跨騎鶴背，舉起旗幡；第三個童子則躍躍欲舞，替老壽星肩負寶杖。

三星圖年畫和春聯、窗花一樣，替我們的春節增添了不少喜氣，無論如何簡陋古老的房屋，只要把紅紅綠綠的春聯、窗花和木刻年畫張貼佈置上，立有煥然一新之感。它們也表現出我國民間藝術的特色。



Good Luck
in the
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from



WLVI 56

一帆風順

恭賀新年

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一個文化工作的挑戰

馬劉秋痕

來美十六年，一直在為帶孩子、上班、整理家務忙得日子過得昏頭轉向的，從來沒有機會去看看四周是否有些黃面孔的中國人好交些朋友，也從來沒有想到去學校幫忙，看看美國的教育到底是教些什麼，一直到女兒進「天才兒童班」，她是唯一的中國人，她的老師要講有關「中國」的事找到了我，那時又正好波士頓的科學館在舉辦中國月，好多學校在講「中國」的歷史，我才想到要去她班上講些簡單的中國文字，然後波士頓的女童子軍正好慶祝七十五周年紀念，有一個大規模的國際性的演出示範，童軍總部也請我去做寫毛筆的示範，起先我有些戰戰兢兢的，尤其是面對一大堆洋人，後來想想，這也未免不是一個挑戰，就一口答應了下來，這些經驗以後都變成了參加「中華松竹文化協會」幕後的因素。

一年半以前因為先生工作的需要，由 Melrose 搬到 Chelmsford 州時，孩子們也長大了，才開始睜開眼注意看看四周的人物，發覺這個城更充滿了中國人，心情馬上大為開暢，後來由妻子方美華的介紹，去參加了一個「婦女會」，是一個禮拜一次的見面，使太太們有一個相聚的機會，大家互相交換燒菜的心得，醫藥方面的常識，旅行的知識等等。當時其中有幾

位太太們對文化工作非常有興趣，大家相聚幾次以後，開了一個會議，決定成立一個文化協會，專門到各個小學去做示範工作，內容包括寫毛筆、捏麵、摺紙、講故事、中國舞、音樂等等，風聲一傳出去，各個學校都爭先恐後的請我們去做這種文化工作。一九八八年春天，我們終於決定到政府立案成立了一個非營業性的文化機構，而且定了個名稱「中華松竹文化協會」，會中七位基本會員，每個人負擔一項工作，當初決定沒有這麼多的文章工作要做，幸好大家抱着一股發揚中華文化的熱誠，埋頭苦幹了幾個月，現在終於有一點苗頭了，不過我們仍需要各方人士的鼓勵與支持，若是有興趣的朋友們，歡迎你們寫信到 Chinese Song-Zhu Cultural Association P.O. Box 134 Reading, MA 01867 或打電話到 (617) 944-7469 找許王啟華女士或方美華女士 (六一七) 二二九一六四三三，我們竭誠歡迎新會員。

參與這份工作之後，讓我心中有一份踏實的感覺，雖然一個禮拜只有一天休息的時間都化在開會與準備示範的工作上，可是想想能藉着這種工作的機會，能使中國文化在各個小學生的心裏放下一顆種子，讓他們從小就有機會接觸中華文化，日後種子發芽成長，使他們的後代也能來發揚偉大的中華文化，這個意義是何等大啊！



松竹協會成員杜家渝在雅肯遜學校 (N. Andover Atkinson School)

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——圖片由松竹協會提供

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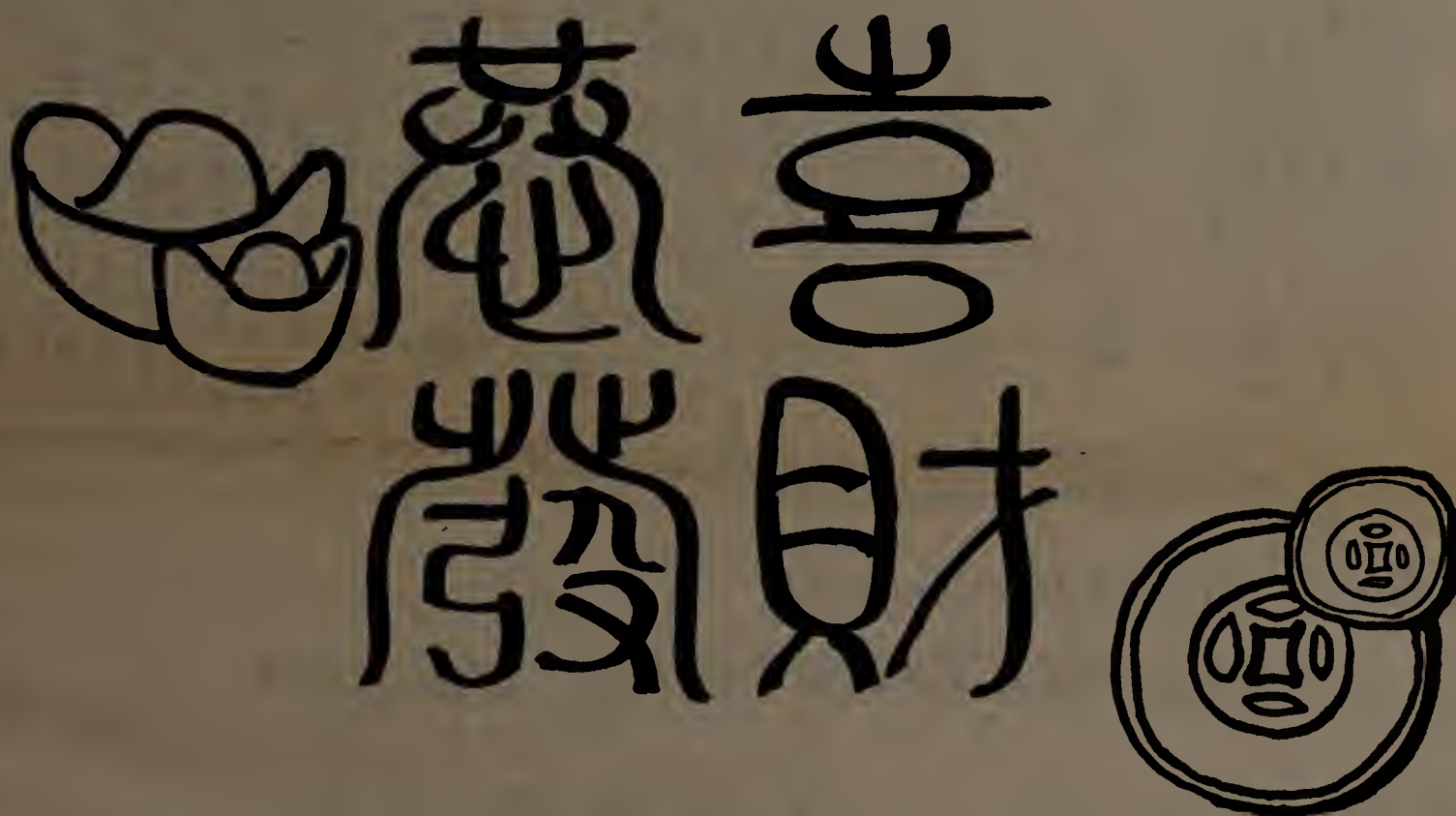
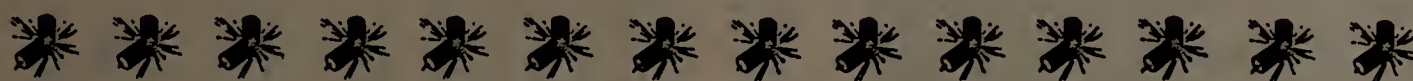
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是十二年前吧。有幾位波士頓藝術家

這麼個盛會之後便每年必到。」她說。「這真是難得的事囉。」我深有同感。自從第一回聽見有這節日，我是每年必定攜同家人一同來「享用」，風雪不改的。

波士頓人的「大年夜」

王誌信

五十萬人湧進波士頓。從雪麗頓

(Sheraton) 酒店到波士頓公園到大會堂，到處都聚集着人群。頭上戴着羽飾，臉塗着油彩。有的拿着塑料喇叭，「啞！啞！啞！」起勁地吹；有些揮動化學螢光棒，或橫或直或圓，起勁地舞。氫氣球在飄，笑語聲在飄，衣褲頭飾也在飄。整個城市年輕了十年、廿年、卅年！

「會景巡遊就要開始囉！」於是人們都湧到 Boylston 街兩旁。站在右傍的是位愛爾蘭裔老太太，「兩年前我知道有

於大年夜在紐百里街舉行藝術活動，讓途人免費分享。這活動引起熱烈反應，參加的藝術團體越來越多。目前每年都有百多

(今年約為一百四十五)個團體參加，提供的活動從靜態的冰雕展覽到狂熱的拉丁舞蹈節(歡迎觀眾一起跳)，從小型的櫥窗表演到容納三千多人的音樂演奏。從輕鬆的塗面譜(你可以胡來)到嚴肅的古典音樂會(千人入凝靜靜坐，沒有翻閱節目表的聲音)。噢，長達半小時(今年有十九個單位參與)的大遊行揭起晚間節目的

絨。全美加模仿類似活動的城市也增到廿二個(哈，波士頓又有「領導潮流」啦)。

買個襟章(當天是六元，預購只要五元)別在襟頭，那便整天的節目絕大部份可以免費參加。我們去聖三查教堂聽了一場世界一流的電風琴演奏會，又再聽了一場著名的「清唱劇詠團」演唱會。本想也聽著名的職業合唱團「韓德爾與海頓合唱團」演唱，但看看門外那條矮起的人龍便

只得期諸明年。這些平日門券高達數十元的，這天可憑襟章免費享用，真是藝術生活裏的「盛筵」。

就算要收費的，通常也只是八塊錢。每年項目不一，多半只是一、二項。今年是台灣來的雜技團，有一年是波士頓交響樂團演奏貝多芬第九交響曲。由於我極早訂票，拿到最好的大堂中座。嘩！只花八塊錢！心中之樂可就別提了。

有一九八九年的記事本嗎？翻到十二月卅一那在，打個大叉！記緊留下這一天到時見！

【後記：今年沒能聽到猶裔男聲詠團的

「以色列傳統歌曲演唱」和耶魯俄國詠團的「俄國歌曲之夜」，因為一早便已額滿見道。往年欣賞過希臘歌舞之夜等民族性的演出。我們每年都有藝術表演，希望遲點也會有華裔團體辦中國音樂演奏就好啦！

年年如意

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仙舫編輯宋小姐囑為農曆新年專號「文壇」版，寫一些應節的東西，適巧一位在中華函授學校的老師，寄了一首七律近體詩來，對喜歡音律的朋友，在每逢佳節倍思親及一年之計在於春的時段中，或能掀起一些感慨、追憶，對年青的文友們，也可以藉唱和共鳴，去排遣、激勵、或消除胸中的塊壘，如果像作者一樣，認為在遠託異國異邦中，仍有一脈書香，讓一些古文詞去滋潤遊子們乾渴的心田，有如莊子說的空谷足音，張子說的沙漠駱鈴，登然而喜。一葉仙舫，在無涯的學海中，不

歲暮新春讀詩有感

張建勳

舊作為普渡的慈航，敬祝各位文友蛇年壽而且康，康而且樂，樂無憂，樂優游。

※ ※ ※

有懷寄高女士 梁令惠

拂曉黎明曙色開，濛濛谷裏日重來，
世情冰炭能容否？我志鯤鵬亦壯哉；
鷗鷺聲聲福地，湖邊燈火認蓬萊；
鯨帆義字憐無用，幸有人間一剪梅。

※ ※ ※

有人以為拂曉就是黎明，黎明就有曙

色，有關門閉戶掩柴扉一般的架床疊后，我們却可以欣賞她是故意的用有如疊字般的一再強調人生始終是每一日的開始，「It's another fine day!」人生不盡新希望，所以詩人才有感慨，黑夜過了，黎明、清晨，「太陽出來了」（話則：雷雨的落幕語），而人情冷暖，世態炎涼，有如冰和炭的極端，不肯相容，不是相輔相成，却是相剋相掣肘，這樣說來，雖然我有鴻鵠、鯤、鵬的大志，壯懷激烈，可是英雄却造不出時勢來，好像我也如古今文人，只在爬格子的寫作，教學

衣物糧食，也不能送達亟需的難民！正是「別人騎馬我騎驢，低首自思我不如；回頭又見推車漢，比上不足下有餘。」正因為我們雖然比上不足，但到底比在水心火熱中，同是圓顛方趾的人類同胞。我們憑甚麼是「該得」這樣的福氣嗎？所以，各位親愛的讀者諸君，請你們接受這現實，（因為即使你不接受，就是自尋煩惱，而且煩惱、憂傷、焦慮……只傷自己身心，並不能解決問題）或許，有這麼一天，我們會乘直升機、扶搖直上天色常藍的高高天上。現在，騎驢的日子，也不算太壞吧

中找生活，不要身在福中不知福，因為我們都慶幸能吃得飽，穿得暖，就該謝蒼天，謝祖先了！（因為前人種粟後人收。）當我在湖畔欣賞燈火波影繚繞，傾聽朗朗的讀書聲，還有一剪梅花，在歲寒多雪之中，綻開一谷的幽香，鼓舞心懷壯志的詩人，不再自怨自艾「羨字不可療飢，真沒有用！」因為我們應該在這鷗鷺聲聲，魚米之鄉的湖邊，所謂衣食足而後禮義興，也要衣食足然後知榮辱。想想看一瞬火球的航機失事，全機生靈無一倖免；又想想看大地震的災黎遍野，即使堆滿救濟藥品

！若有讀者也有感懷，或者你就是高女士，或者你是高士，請你們新春揮彩色，寫出你的胸臆，與海內外文友分享吧！

一九八九年二月

歲次己巳新春之前

符恩 張建勳

脫稿於美東波士頓三餘軒

我們講您的語言

不講英語的顧客應毫不猶豫地與我們聯係，獲取我們的服務。不管您用電話或親自蒞臨，我們均可藉助外邊的口譯員以136種語言來回答您的問題。若您有關於煤氣服務的問題，請撥您的波士頓煤氣公司帳單上的電話號碼。



恭賀新禧

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5 WCVB TV Boston

Chinese American Civic Association



華美福利會

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Multi-Service Center provides supportive services for Asian immigrants and refugees. The following is a list of programs:

- | | |
|---|---|
| Housing/Homebuying Assistance | Amnesty Counseling |
| Social Security and Public Welfare Assistance | Translation and Interpretation Services |
| Neighborhood Employment Center | Food Distribution |
| Fuel Assistance | Information and Referral |
| Educational Counseling | Income Tax Assistance |
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Sampan is the only bilingual publication of the Chinese Community of Greater Boston. The newspaper is published every other week and distributed free throughout Chinatown/South Cove, Allston, Quincy and Brighton. The Sampan is mailed to suburban Asian communities and as far away as California.

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中國新年風俗談

祭灶

中國祀灶的風俗，由來已久，根據文獻上的記載，遠在三千年前的商周時代，就已經開始了。商時，天子有五祀的禮儀，五祀為：戶、灶、中、門、行（據鄭注）。到周時，「王為群姓立七祀」，灶也在七祀之內，由此可知，祀灶的歷史，是相當悠久的了。

灶之神叫做灶神，自古以來，人們對於灶神的尊稱，在典籍上可以查考的，有三四個之多。如國策·趙策云：「灶君，這可能是灶神的最古稱呼。唐以後有稱灶神為灶王。此外，又有稱灶神為司命的。中國北方民間，尚有稱灶神為灶王爺的。總之，灶神的稱呼，雖屬不一，但是奉祀灶神的風俗，幾乎遍及全國各地。

祀灶的動機，最初只是為了酬謝火對人們的功勞。後來，灶神「稽人功過」的說法產生，因此人們為了希望灶神「上天言好事，下界保平安」，不惜化費金錢，籌辦酒筵，以祀灶神。

今民間祀灶，大多在十二月二十四日，也在二十三日。祀灶供奉的祭品，葷素均可，視各地習俗而定。但主要的奉祀物，都是糖點，考其原因，意謂糖可以使灶君食而甜口，那麼昇天以後便「好話多說，不好話少說」了。

除夕

除夕指農曆十二月最末的一天而言。古時有所謂大除夕和小除夕之分。十二月為大月有三十天者，最末的一天稱大除夕。碰着月小，只有二十九天，便只有小除夕。不過，今人已不大作此區分，而簡稱爲除夕。

除夕自古以來，在中國民間爲一年中最大的節慶。往昔天子於除夕例有拜祭大典，君民同歡。有關除夕的儀式，大致有：

辭年

辭年又稱別歲，即在除夕夜，敬具三牲酒餚，祭祀祖先神明，然後全家老幼共聚一堂，酒食狂歡。祭祖的時候，除將餐點藥品陳設焚香叩首以外，特別必需陳置

兩根大紅燭，點燃在供桌之上，一直到天亮爲止，此爲歲燭，光照豐年之意。

守歲

即家人團聚，共進年夜飯的意思。除夕，家中人無論遠客他方，天涯海角，均趕回家鄉，與家人團聚共食，否則便認爲

團年

即家人團聚，共進年夜飯的意思。除夕，家中人無論遠客他方，天涯海角，均趕回家鄉，與家人團聚共食，否則便認爲

年

⑤戒席中打呵欠或噴嚏

據民間傳說：年是一種專門在臘月三十晚上出來吃人的怪物，這種怪物雖然青面獠牙，獠牙無比，但却非常害怕紅的顏色，或是大的聲響。故民間每到臘月三十晚上，家家戶戶都要在門口貼上紅紙對聯，並且鑼鼓喧天，連放爆竹，一直到天亮，爲的就是嚇走這可怕的「年」。

本來中國祀先、祭神、臘月、正月裏鑼鼓樂聲不絕，都有著驚逐疫鬼的意思，是遠古傳承的。

其實年只是一種曆法規定的時間單位。爾雅·釋天謂：「夏曰歲，商曰祀，周曰年，唐虞則曰載。」總之，歲、祀、年、載，都屬紀年的單位名稱。今曆法以地球繞日一週爲一年；地球則以三百六十五又四分之一日繞太陽一週。傳統以來，過年都脫不了與農事有關，中國推行陽曆已久，而民間始終重視農曆年，大概是重視農曆過年的形式、傳統，且又比較切合農民的緣故罷。

上元

正月十五，俗稱上元，與七月十五中元，十月十五下元，合稱三元。又稱爲元宵，含有第一月圓之夜的意思。

上元的盛事爲張燈，始於唐而盛於宋。張燈之舉，初僅十五一夜，後增十四、十六二夜；至宋代，更增十七、十八夜。至今各地有舉行三夜，也有舉行五夜的，不一而足。

上元節所張的燈，初時似並不華巧，後則愈張愈盛，花樣繁多，名目不一。有了燈，於是又有燈謎，此風似始於宋代，「以網燈寫詩詞及舊京諺語，戲弄行人。」戲弄即令人猜謎。

上元除了燈外，尚有鬧元宵的「以鑼鼓鏡鼓，敲擊成文，謂之鬧元宵。」又有放烟火以及各種遊戲。此外尚有於是日吃圓子，北方即稱爲元宵，此風爲取其團圓之意。

立春

立春爲四時之始，古時認爲是重要的節日，天子於是日齋戒，親率公卿諸侯大夫往東郊迎春，百官都著青衣，以符春爲青陽之意。此風至今，有些民間還舉行，又稱爲接春。迎春之外，還有打春，就是鞭打春牛，此風起於六朝，用意是勸農，但此風今已漸受革除，有的地方，只有乞兒拿着小春牛，向人家賣春牛圖，索取金錢而已。但也未必定在立春日，多在立春前後數日的。

元旦

古稱上日、元旦、三元等，爲一歲之首。元旦最早例行公事是放爆竹，所謂「爆竹一聲除舊歲」，此一聲響，有除舊迎新之意，把舊歲除了，新歲於是來臨。

其次元旦的要務爲拜年，不但家中相拜，還須出門謁拜，也有不拜而設帖的。不過到了今天，已改爲用賀年片了。

財神日

俗以正月初五爲財神誕神，那天，凡希望財源亨通的人，例必備牲接神，商號尤鄭重其事，特別是日開市，以示吉利。



Painting by Jade Ang

畫家丁玉瑤

說吉祥話，家長給小兒女發壓歲錢，共相歡娛，直至天明。不過，今人的守歲，大都只守到子夜爲止，却少有守歲守到天明的，因爲過了子時，一般人都認爲是元旦了。

- 戒說不吉利的话。
- 戒打破碗碟用具。
- 戒掉落筷子湯匙。
- 戒碗中剩飯粒。

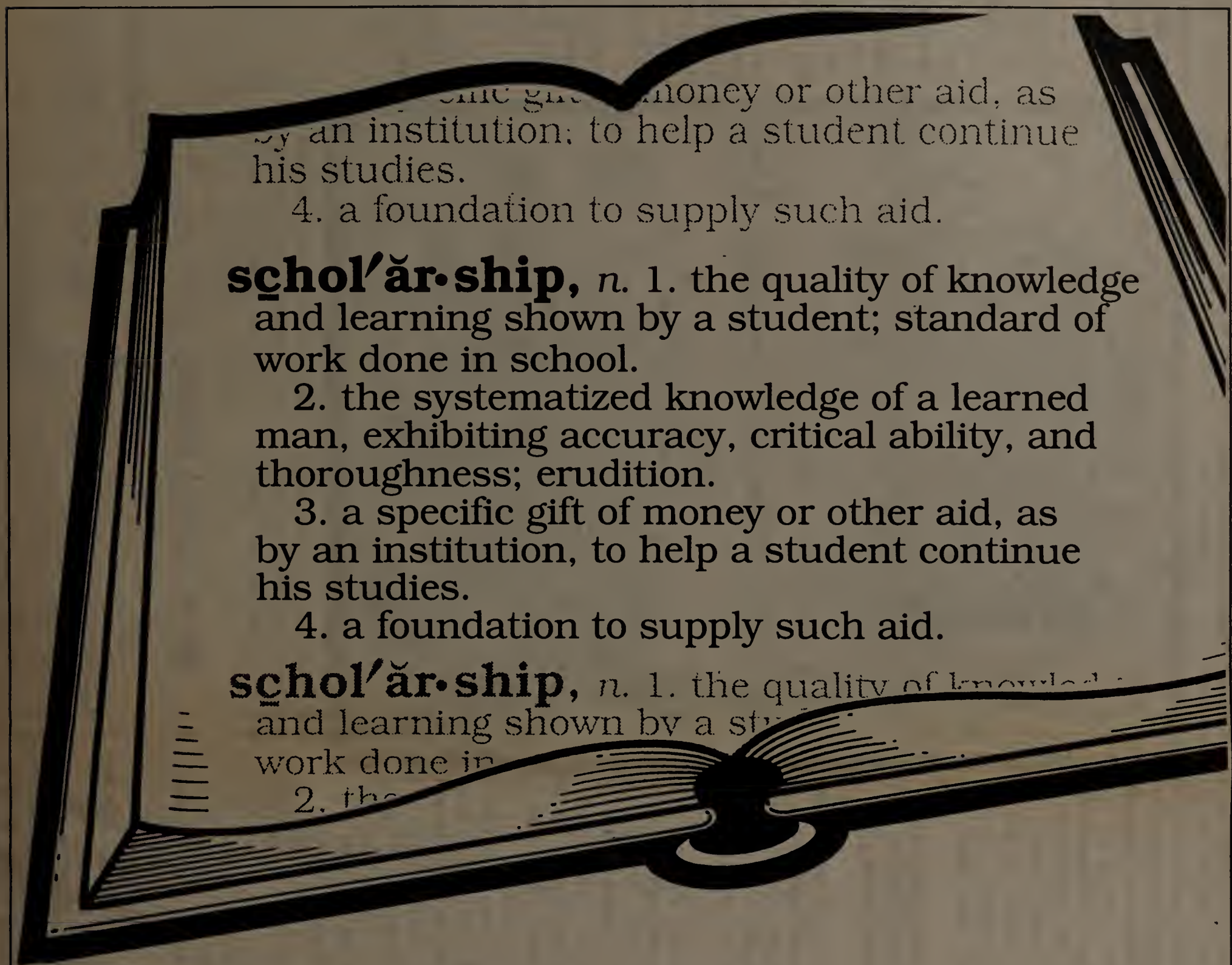
說「恭喜」所喜的，也就是大家還活着，沒有給「年」吃掉。

這個民間傳說，或有遠古背景，又經後人附會，被人記述下來而成的。這個故事，乍聽之下，似乎是人們胡謔來哄小孩子的，但細想亦非完全無稽或了無意義，

以上資料參考歲時令節、年節趣談等書

由哈佛大學燕京圖書館提供

—宋明怡編寫—



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爆竹、屠蘇和春聯

特約記者馬強生

取材自「年俗」

爆竹聲中一歲除，
春風送暖入屠蘇；
千門萬戶曠曠日，
總把新桃換舊符。

這是宋代王安石所作膾炙人口的「元旦」詩，大意是說：「在爆竹破裂的聲音中，一年的歲月就過去了。春風把暖意送入屠蘇酒裏，飲之格外濃郁醇美。一出門，只見千千萬萬的人家，在旭日之下把舊門聯改換成新的，迎接新春的來臨。」

這首詩一氣呵成，毫無斧鑿痕跡，用字淺易，信手拈來，意思分明，把一陽來復，萬象更新的元旦景物，描寫得淋漓盡致，字裏行間，洋溢一片太平歡樂的氣象。

從民俗學上看，這首詩提到三件事情，很值得敘述：第一是「爆竹」又稱「爆杖」。古代人相信，人的身邊經常有魘魅魍魎等惡鬼妖怪作祟，所以他們用熱火焚燒青竹，使爆裂時發出大聲，藉以驅逐鬼怪。宋代以後有人開始用火藥裝在竹竿上，使爆裂的聲音更為響亮。

據一千年以前成書的「神異經」記載：「西方山中有神，長尺餘，見之即病，曰山臊，畏爆竹聲，聞即驚遁。」可見，爆竹起碼有一千年的歷史了。又據梁朝宗撰作的「荆楚歲時記」說：「正月一日，雞鳴而起，先於庭前爆竹，以辟山臊惡鬼。」可知到了宋代，爆竹已成爲元旦首要的行事。宋朝「該聞錄」也提到，某家爲山船所崇，乃於除夕置爆竹數十竿於庭中，至曉寂然安帖。是否真有其事雖不得而知，但自古爆竹驅魔的迷信普遍於民間殆無疑義。

如今的「爆竹」一律改用紙張包裝火藥，形似香煙條，結以紙繩，排成「非」字形，叫作「鞭炮」，燃放至爲方便，兼以爆裂強大，效果顯著，舉凡結婚、祝壽、開張、壽慶，無不採用，其意義也由單純的辟邪擴大到各種各樣的慶祝了。不過元旦所放的鞭炮，仍然有消災避禍的古意。

在台灣，每逢舊年新年之交，除夕十二點一到，家家戶戶燃放鞭炮，即使在公寓林立的都市也不例外，遠遠近近的鞭炮聲

。「屠蘇」是用肉桂、細辛、山椒、乾薑、白朮、桔梗、防風等藥材調製成的補藥，也有一千年以上的歷史。中國人相信元



，交織一片，成了一種固定的儀式。第二項值得注意的，是喝屠蘇的習俗

且將此補藥浸酒飲用，可以消除百病。屠蘇酒的喝法也有一定的規矩：由年少者先

飲，年老者後之。「荆楚歲時記」上說：

「正月一日，是三元之日也。……長幼悉正衣冠，以次拜賀，進椒柏酒飯桃湯，進屠蘇酒。」董勛注：「正月飯酒，先小者，以小者得歲，先酒賀之。老者失歲，故後與酒。」又據元費著所撰「歲華紀麗」也說：「屠蘇草庵名。昔有人居草庵之中，每歲除夜，這箇種藥一劑，令囊浸井中，至元日取水置於酒尊，合家飲之，不病瘟疫。今人有得方者，亦不知其姓名，但名屠蘇而已。」所以，屠蘇本來是草庵名，後來變成藥方名稱。

元旦飲屠蘇酒的習俗很早便傳到日本。日本文獻記載，嵯峨天皇之弘仁二年（唐憲宗元和六年，西元八一一年），日本宮廷開始在元旦飲用屠蘇酒，然後普及民間，一直到現在都很流行。飲用的方法大致跟上述「歲華紀麗」所寫大同小異，就是把由十種補藥調成的屠蘇，裝在豫先用布料縫好的三角小袋，除夕時懸於井中，浸水一夜，元旦晨取出，放在上等的酒中，除全家飲用外，還請客人喝，作爲初獻之禮。初五過後，將藥劑全部投入井裏，那麼整年喝井水，也不會生病。後來由於自來水的設備發達，這種習俗逐漸式微。明治維新以後，由藥舖大量調配「屠蘇散」出售，一般家庭買來浸在酒中，元旦飲用，有時還摻入一些日本甜酒，味道更好。

今人感慨的是，元旦喝屠蘇酒本來是中國的習俗，如今中國早已不行此道，反倒日本保存了下來，其他如豆腐、茶道、圍棋等等中國固有的東西，無不讓日本人在世界上「冒名頂替」，炎黃子孫，能不汗顏？

第三項值得注意的，是換桃符的習俗，古時用「桃木板」懸於門旁，上書「神荼」、「鬱壘」二神像，以壓邪氣，稱爲「桃符」。

東漢蔡邕「獨斷」上記載：「海中有度朔之山。山上有桃木，蟠屈三千里，卑枝東北有鬼門，萬鬼所出入也。神荼、鬱壘二神居其門，主閱諸領諸鬼，其惡害之鬼，執以葦索食虎。故十二月歲竟，書荼、壘並懸葦索於門戶，以禦凶也。」其實這是一個古老的傳說，在司馬遷寫史記以前就流傳很久了。大意是說，東海中有一個叫度朔的地方，其中某山長有一棵大桃樹，其大無比，僅是它的樹枝，就彎彎曲曲地蟠屈了三千里。在這棵桃樹東北，有一座萬鬼城，住了各式各樣妖魔精怪。有

一年，這些鬼怪跑出萬鬼城殘害度朔居民，正當人民痛苦萬分之時，忽然大桃樹中跳出兩個巨人，手中各拿一根桃木作的巨棒爲民除害，盡鬼望風四散，僥倖的逃回萬鬼城，跑不掉的都被巨人捉住，用葦索編成的繩子捆起來，拿上山去餵老虎。這兩個巨人就是「神荼」、「鬱壘」兩兄弟。後來他們應度朔人民要求，把守住萬鬼城的萬鬼門，不許群鬼妄動。

周朝的人爲了避邪，就用「葦索」或「桃枝」掛在門上，有些人過年時還用桃木雕刻上神荼、鬱壘的圖像，懸掛門上，永保平安，這便是「門神」的由來。

上面提到「以葦索食虎」的傳說，早就傳到日本。在日本凡是聖潔之地如神社，都橫掛葦索，叫做「注連繩」，用以保護抵禦惡鬼侵擾。過年的時候，家家戶戶都在簷下懸掛葦索禦凶。戰後公寓林立，這種習俗逐漸衰微，可是日本的獨立房屋，仍舊盛行。韓國和琉球也有這種習俗，韓國人把這種葦索叫做「禁繩」。

到了漢朝，也許因爲有些地方不容易找到桃樹，有的人家就改在木板上畫門神像。後來門神的形式更加簡化，大家只用紅色的方形紙，畫上一個桃形，再寫上「神荼」、「鬱壘」字樣，稱爲「桃符」。這種用紅色方形作門神的方式，在後代極爲流行，除了王安石的「元旦詩」，我們在蘇軾的「除夜野宿常州城外詩」中也讀到：

老去怕看新日曆
退歸擬學舊桃符

五代以後，由於桃板不易入手，畫像需要技術，遂以紙張書寫吉祥文字代替，最後桃符和門神演變成了今天的春聯。如今台灣仍舊保留這項習俗，每年臘月，城裏鄉下到處可見賣春聯的攤子，增添年節的喜氣，春聯仍是家家戶戶過年必備之物。

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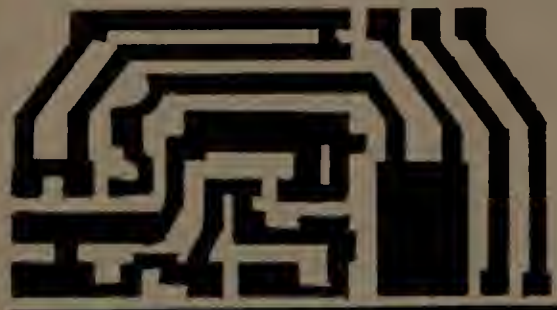
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SAMPAN

Section B

Eight Asian families sue East Boston landlord

by Earl C. Yen

Eight Southeast Asian families living in East Boston are charging their landlord, who is white, with violating their civil rights by failing to maintain their apartments, illegally raising their rents, and deliberately seeking out refugee tenants because he felt he could take advantage of them.

The landlord, Angelo Mastorillo, a resident of Wayland, last week denied all allegations in US District Court and is seeking to dismiss the suit.

The tenants - seven of whom are immigrants from Cambodia, one of whom is Vietnamese - and the East Boston Ecumenical Council claim that Mastorillo approached the Council in 1984 and "solicited referrals of Asian refugee tenants to his East Boston apartments," according to the lawsuit.

After attracting many refugee families as tenants, Mastorillo arbitrarily and illegally raised their rents, on several occasions failed to provide heat, hot water, and electricity, and ignored the city's orders to correct serious sanitation violations such as rodent infestation, the lawsuit alleges.

"Mastorillo has exploited the...Asian tenants' fears and anxieties as recent immigrants and taken advantage of their ignorance of the laws and customs of the United States..., their lack of proficiency in the English language and their lack of familiarity with and hesitancy to assert their legal rights, calculating that the [Asian tenants] would not complain about the substandard conditions...or the illegal increases in rent," the lawsuit states.

Noting that Mastorillo's apartments rented out to non-Asians in the North End are kept in good condition, the suit asserts that Mastorillo's conduct "constitutes discrimination against the [Asian tenants] and a denial of equal housing opportunities."

When the Asian tenants complained about their apartment conditions to the city and to the Ecumenical Council in 1988, Mastorillo allegedly retaliated against the families by attempting to evict them and by filing complaints of overcrowding, even though he had encouraged overcrowding as a way of paying the increased rents.

The Ecumenical Council, a community organization, is also a plaintiff in the lawsuit, asserting that its "efforts to promote an integrated neighborhood and to provide housing assistance and counseling to Asian tenants have been frustrated by Mastorillo's discriminatory and exploitative practices."

Mastorillo's attorney Robert McLaughlin said he could not elaborate on his client's denial of all charges brought up in the lawsuit.

"I cannot comment on these matters in the newspaper," McLaughlin said. "These issues will be resolved in court."

The purposes of the lawsuit are to force Mastorillo to maintain adequate living conditions in the apartments and to order that he return payments made by the refugees in order to meet the illegal rent increases, according to the lawsuit. The refugees and the Council are also seeking unspecified "punitive damages" against Mastorillo.

The suit details numerous allegations made against Mastorillo:

* A tenant was bitten by rats in the apartment on three occasions and was forced to seek medical treatment as a result. Mastorillo was informed of but did not correct this violation, even after being ordered to do so by the City of Boston's Inspectional Services Department.

* Another tenant, whose rent had been illegally raised from \$450 to \$506 a month, was assessed a \$25 fine after sending a rent check for only \$505 instead of \$506.

* Mastorillo failed to provide cold water to a tenant for approximately two months in 1986. The tenant had informed Mastorillo of this problem on at least three occasions.

* On Sept. 8 last year, a city inspector examined resident Samath Eang's apartment and found numerous sanitary code violations. Mastorillo was ordered by the city to correct these violations but did not do so. Two weeks later, an employee of Mastorillo cut off the apartment's electricity and did not restore it for two weeks.

Kevin Whalen, a student at Harvard Divinity School and a staff member of the



Gov. Michael Dukakis swearing in Bak Fun Wong in the governor's State House office.

R. O'Malley photo

Wong is appointed to judicial commission

Bak Fun Wong, principal of the Josiah Quincy School and a member of the Chinatown-South Cove Neighborhood Council, has been appointed a member of the state Commission on Judicial Conduct.

Commission chairperson Florence R. Rubin said Wong was the first Asian to be appointed to the commission.

Sworn in last month by Gov. Michael Dukakis in a short ceremony in the governor's State House office, Wong will become a member of the nine member commission responsible for overseeing judges' conduct both on and off the bench.

The commission serves as a forum for citizens filing complaints against state court judges and as a means to maintain public accountability for the judiciary.

Wong, who was appointed by Gov. Dukakis to a six-year term and who had earlier served as an alternate member, said he would bring the perspective both of a lay person and an Asian to the commission. He said his work would help assure that "people will be better protected by the law."

"When I learn more about it myself, I want to educate the people in the Asian community," he said. "I don't want to be just appointed."

"They feel like they are living in someone else's house," Suos said. "They feel so much gratitude toward Americans just to be in this country."

The tenants - who are not fluent in English and are all on some form of government assistance - turned to the Ecumenical Council for help after the increases in rent became unbearable for the families' meager budgets, Suos said.

The Southeast Asians decided to file a lawsuit against Mastorillo late last year after discussions with the Council and with lawyers.

Ecumenical Council, said that many of the plaintiffs were initially reluctant to take legal action against their landlord.

"The Southeast Asian tenants have a deep fear of asserting their rights," Whalen said. "They come from countries where the authorities were brutal and committed terrible atrocities."

Vun Kim Suos, the Cambodian liaison for the Mayor's Office of Neighborhood Services, agreed that most Cambodians feel especially intimidated at the prospect of taking legal action against a wealthy landlord.

Center plan moves forward; BRA hires consulting firm

The Boston Redevelopment Authority (BRA) has hired a consulting firm to study the kinds of agencies that could be suitably located in the proposed Chinatown community center.

Undertaking the feasibility study will be the Henderson Planning Group, which will make recommendations on the kind of design that would be appropriate for the roughly 30,000 square-foot site; the kind of agencies that most need space in Chinatown and that could be suitably located there; and possible sources of funding to build the center, according to Bill Henderson, the firm's principal.

As part of the study, the firm, with the assistance of Dr. Tom Chung, also planned to send out a questionnaire to a sampling of people who use the Chinatown agencies interested in acquiring space in the center. Henderson said the firm hopes to complete the study by the third week of February.

While the South Cove YMCA and the Chinatown Boys and Girls Club have already been assured space in the center, which would be built on land enclosed by Oak, Nassau and Ash streets in Chinatown, there is expected to be some competition among other neighborhood

groups that would also like to acquire space there.

Meanwhile, the issue of who would be given space in the proposed center and, more important, who would pay for it, were again topics of discussion at the council meeting.

While council member Neil Chin termed the community center "a very very important and very volatile" issue in the community, Davis Woo, also a council member, warned about "creating false expectations" for groups wishing to use the center as well as the difficulty the council would have in mak-

Continued on Page 7B



A section of the Area C site on Oak Street where the proposed community center would be built.

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IN THE NEIGHBORHOOD

Containers will help keep streets clean

The city is ready to distribute about 400 90-gallon trash containers to Chinatown businesses and residences as part of a pilot program to control rodent infestation by keeping garbage off the neighborhood's streets.

At a news conference at the China Pearl Restaurant, Mayor Raymond Flynn noted that while "it may seem like a rather small issue" to some people, keeping the streets clean may be the "most important" for the "people who live in this neighborhood."

Calling the containers the "state of the art solution to the rodent situation in the country," Flynn noted that the containers have been used successfully in major US cities such as Atlanta and Chicago.

Flynn, who announced at the same press conference that he would not be running for governor, suggested that he would like to see the container program expanded to other city neighborhoods, such as the North End, Charlestown, the South End, Downtown and the Back Bay.

An important component of the Chinatown pilot program will be a door-to-door drive to

educate residents and businesses on the proper disposal of trash and garbage, said Sam Woods, director of Inspectional Services' Rodent Control Unit.

Distribution of the containers is also meant in part to address potential rodent infestation that officials predict will occur with

the construction of the massive Central Artery-Third Harbor Tunnel project in the early 1990's. Excavation for the underground roadway is expected to disrupt the nests of rodents and drive them into nearby neighborhoods such as Chinatown. The state has recently hired a rodent control

expert to address the potentially serious infestation problem.

While Yon Lee, the city's liaison to the Chinese community, said that Chinatown at present does not have a major rodent problem, he suggested that it could become one "if we don't get this program underway."



From left, Mayor Raymond Flynn, Henry Szeto, chairman of the Chinese Consolidated Benevolent Association, William Moy, moderator of the Chinatown-South Cove Neighborhood Council and Sam Woods, director of the city's Rodent Control Unit, at a press conference announcing the arrival of the trash containers.

R. O'Malley photo

Part of the problem in Chinatown is that residents and businesses sometimes fail to properly wrap their trash, causing garbage and grease to end up on the street. The heavy plastic containers, which have lids that open at the top, are meant to keep bags of trash and garbage covered until it is picked up by collectors.

The containers, which will be stored inside restaurants and residential buildings until trash collection hours, will first be distributed to businesses in Chinatown's central commercial district, then offered to as many residential buildings as possible. Currently stored at the Chinese Economic Development Council, the containers, which are called "caddies" will be gradually distributed throughout the neighborhood.

The \$26,000 grant to purchase the containers came from the state Department of Public Health as part of a rodent control program. The pilot program also coincides with the implementation of an agreement reached earlier this year between the city and Chinatown officials over improving trash and garbage disposal in the neighborhood.

- R.O.

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HOUSING

Council votes linkage money for R3-R3A

The Chinatown-South Cove Neighborhood Council last month recommended that available linkage funds from downtown developments be used to support any pressing financial needs of the developers of the planned R3-R3A housing project.

The neighborhood council took the action largely because at least one of the R3-R3A developers, the Asian Community Development Council (ACDC), may need additional money to keep its share of the housing project on track.

Neighborhood council member William Moy noted that it was important for the council to assist the R3-R3A developers. "It's in the best interest of Chinatown to support them, to keep them afloat," he said, noting that an ACDC application to a subsidy programs had been turned down. "They are having a tough time of it," he said. "They don't have anything to fall back on."

Regina Lee, ACDC's executive direc-

tor, said, "We're not at the point where the project has actually been delayed," though she explained that certain pre-development costs must be covered by about May when ACDC expects to apply for the state's RDOL housing program. She noted that linkage money will become increasingly important if RDOL money is severely cut back because of the state's huge budget deficit.

In making its recommendation, the council was focusing on the linkage money that could be available this spring from the developers of the Kingston/Bedford office-tower project. At the same time, it noted that part of the expected linkage money from the Campeau Corp.'s proposed Boston Crossing project could also be directed to the R3-R3A project. Council members also suggested that Campeau linkage money could be used to fund the proposed Chinatown community center, which currently is without funding.

Moy noted that it was likely that Metropolitan/Columbia Plaza Venture, the developers of the Kingston-Bedford office tower in downtown and the Parcel 18 office complex in Roxbury may receive final designation from the BRA in March and should have about \$1 million to make immediately available, half of which would go to a Chinatown project.

The Kingston-Bedford/Parcel 18 project will generate \$7 million in housing linkage, half of which would go to Chinatown and half to Roxbury. The project will also generate about \$1,500,000 in job training linkage funds that would also be split between Chinatown and Roxbury. There will also be community development funds available from the project, which links the development of a lucrative downtown site with a more risky one in Roxbury.

While several council members suggested that at least part of the proposed Campeau housing linkage money could be directed to the community center, Paul

Chan of Metropolitan/Columbia Plaza Venture said he believed the linkage money could only be used for housing and that the community center would have to be in some way connected to the R3-R3A project to be available. One council member, however, noted that originally the community center had been part of the R3-R3A project.

Meanwhile, William Chin, owner of the China Pearl Restaurant, suggested that some linkage money should be set aside to upgrade the Chinatown business district. Woo said the council's business and cultural committee realized that the "business district needs support and help."

"We haven't forgotten about money," he said, while Chan suggested that money from the Kingston/Bedford project's community development fund could be used to upgrade the business district.

-R. O'Malley

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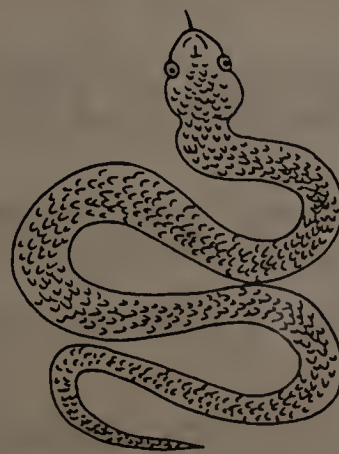
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ASIAN CALENDAR

Lantern Festival Competition/Chinese Classic and Folk Music/Dance Concert, Feb. 18. The Chinese Culture Institute will sponsor the 2nd Annual Lantern Festival in Boston as part of the Chinese New Year season from 2-4 p.m.. The festival, which is one of four major annual festivals in China, will be held at the state Transportation Building on Stuart Street. Winners from various categories ranging from lower elementary school to adult will be selected in the lantern competition. Persons interested in entering the competition should notify the Chinese Culture

Institute, 276 Tremont St., Boston, MA 02116, in writing. Entries should be labeled with the maker's name, address and affiliation and delivered to the Culture Institute before 5 p.m. Feb. 11. For more information call 542-4599.

Tokunaga Dance Co., Feb. 3 & 4. The Boston Conservatory will sponsor a program of east and west dance traditions at 8 p.m. at the Conservatory Theater, 31 Hemenway St., Boston. Tickets are \$10 & \$12 (students and senior citizens \$7). For reservations call 536-6340.

New Year Banquet, Feb. 11. The Organization of Chinese Professionals will hold a banquet at the Peking Garden, Saugus. Diner will start at 7 p.m. with dancing to follow. \$28 for members, \$35 for non-members. Send payment to P.O. Box 381, Boston, MA 02134 by Feb. 1.

Tennis Party, Feb. 25. The Organization of Chinese Professionals will hold a tennis party at the Woburn Racquet Club from 8-11 p.m. \$10 for members, \$13 for non-members. Call 734-5744 for reservations.

Community Development Block Grant Meeting, Feb. 28. The Mayor's Office of Jobs and Community Services will hold a public meeting from 6:30-9 p.m. at the Boston Public Library, 666 Boylston St. Copley Place. Discussed will be the distribution of \$2.7 million in block grant money to human service providers across the city. For more information call 723-1400.

Chinatown Neighborhood Council Meeting, Feb. 21. The Council plans to make a recommendation on new Zoning for Chinatown and a strategic plan for

implementing the Chinatown Master Plan. At CCBA, 90 Tyler St. at 6 p.m. **Youth Program Placement Tests, Jan. 31 & Feb. 1 at 3 p.m.** The Chinese American Civic Association will hold placement tests for interested Asian youths ages 16-21. For more information call Ann Palmer at 426-9492.

Landscaping, Plant Care, Greenhouse Course, Registration Jan. 30-Feb. 3. At Roxbury Community College. \$25 registration fee. For more information call 423-7497 or 541-5348.

Consultant

Continued from Page 1B

ing recommendations on who would use it.

Echoing remarks made by council members at earlier meetings, Chin seemed especially concerned about who would be paying for the center. "I'm not particularly interested in who's going to own it, Mr. moderator," he said at one point. "I'm just interested in who's going to pay for it."

Ting Fun Yeh, the BRA's Chinatown planner, said the BRA was studying the issue and was currently looking into various funding options.

-R.O'Malley

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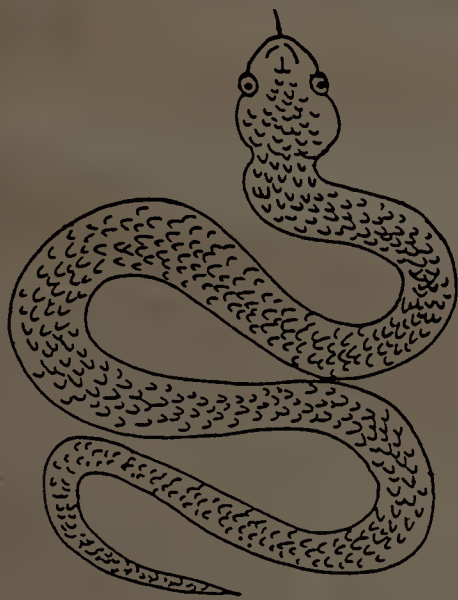
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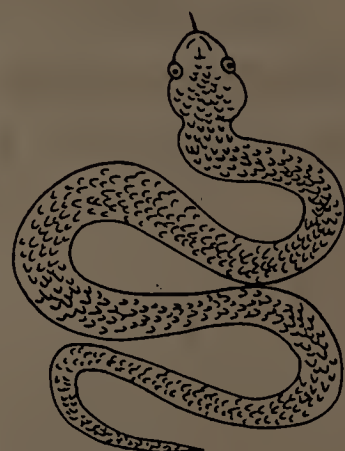
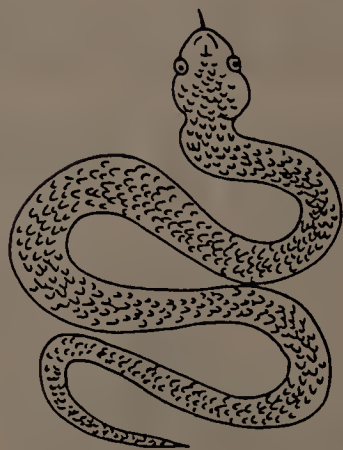


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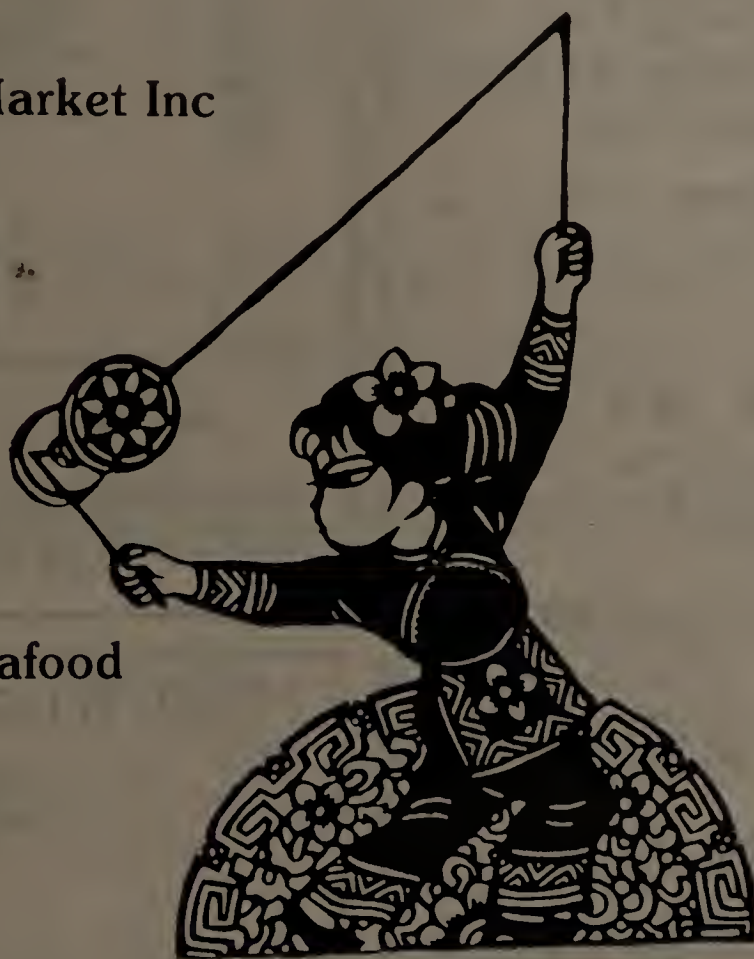
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Elderly Living at Home
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Nutrition/WIC
Health Education

Mental Health/Social Services

Psychiatric Evaluation
Psychotherapy
Crisis Intervention
Medication
Individual/Group/Family Therapy
Marital Counseling
Early Intervention/Infant-Toddler Program
Chapter 766 Special Education Evaluation
Psychological Testing
Advocacy for Public Welfare
Community Outreach
Legal Service
Brighton/Allston After School Enrichment Program (BASE)

Metropolitan Indochinese Children and Adolescent (MICAS)

Psychological Testing
Summer Program — Career Counseling
Children Protective Services
Individual/Group/Family Counseling
Community Outreach/Advocacy
Education/Advocacy
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千家詩簡介

二叔

仙板月前有文友丁錫齊君，介紹中國前朝的文童讀本「三字經」，考證詳確，文筆活潑生動，竟有廣教學校的學生向我借閱，並且明言跑遍了華埠各中西書店，都沒有「三字經」，這是很無可奈何的事，記得二叔年幼時，母親用這本讀本，（起句是：記得細時小，跟娘去飲茶，門前磨蝦殼，巷口攪泥沙，如今長大，世事如麻。）小時朗朗上口，又有「我係卑卑，要坐位，位近何處，門口就是。若係飲湯，讓人起羹，湯入口時，莫使聞聲，匙羹放下，亦要輕輕。」請讀者們閉目欣賞小童的書聲、詩聲、歌聲，聲聲入耳，皆可聽也。那時廣州已只能在衣紙舖買到千家詩、三字經、千字文或昔時賢文了。

千家詩，顧名思義，是很通俗易懂的，家喻戶曉，那是古時教育家們，注意到兒童習語模倣能力，先來一本三字一句的



，再來一本四字一句的——就是千字文，按理千字文的文理深奧，教化廣被，是不宜初學的。千家詩的全名是「繪圖、韻對、千家詩註釋。」有時甚至可以在通書中找到，可惜有些人「一本通書睇到老」，不是每年換新，多半只印「朱柏廬先生治家格言」，二叔手頭只有新鐫五言千家詩箋註卷下，（或稱下冊）可是開卷第一頁，却有「卷上」字樣的香港五桂堂書局印行的版本。五桂堂，就是專門印通書（廣州人稱通勝，忌諱輸，書同音也）的印刷所。可能是廣東人收編的原故，即使印有瑯琊王相選註，南陽鄭漢校梓，但所選的五言詩，是近於粵韻的，試舉幾首耳熟能詳的：

春眠
春眠不覺曉，處處聞啼鳥；
夜來風雨聲，花落知多少！
登鸛鵲樓
白日依山盡，黃河入海流；
欲窮千里目，更上一層樓。
伊州歌
打起黃鸝兒，莫教枝上啼！
啼時驚妾夢，不得到遼西！

竹裏館
獨坐幽篁裏，彈琴復長嘯。
深林人不知，明月來相照。
靜夜思
床前明月光，疑是地上霜；
舉頭望明月，低頭思故鄉。
答人
偶來松樹下，高枕石頭眠。
山中無日曆，寒盡不知年。
（唐）

請讀者欣賞這些簡明字句，組織成的一幅圖畫，描寫出詩人的心境，感染了你也和詩人的心靈發生共鳴。詠嘆的、勉勵的、情意的、高雅的、思鄉情緒，躍然紙上，把恬淨（靜）無為的哲理，悄悄地融入生活情調中，不必長篇大論，也無須高談闊論，以少許勝多許！有些早已編入小學教材裏，兒歌對唱；有些也已由音樂家譜成藝術歌曲，傳揚甚廣。

現在，讓筆者再介紹幾首五言八句的，稱為律詩：

送友人
青山橫北郭，白水遶東城。
孤蓬萬里征，浮雲遊子意。
揮手自茲去，蕭蕭班馬鳴。
（唐）

括號內兩字是印誤或通用的，一併列出，不作評論，請欣賞每比對仗工整，揮灑自如，難怪古人稱李白為詩中之仙人了。

旅夜書懷
細草微風岸，危檣獨夜舟。
月湧大江流，名豈文章著。
官因老病休，飄飄何所之。
天地一沙鷗。
（唐）

登岳陽樓
昔聞洞庭水，今上岳陽樓。
乾坤日夜浮，親朋無一字。
戎馬關山北，憑軒涕泗流。
（唐）

這兩首同是「詩聖」杜甫的同韻作品，可以分開讀，也可以一齊讀，二叔選詩時，適有麻省理工學院的「超博士」來訪，問道這是上輩兒時口唱心韻的佳作，不禁搖頭太息，因為他們在新制小學中，竟無緣欣賞這樣的文學佳構。可是，二叔却親自體驗當年塾師授課時，不求甚解，而二叔也只一知半解，如今捧讀再三，深覺這一類傷感人生際遇坎坷的詩篇，其實是「不宜太早注入學童的心田裏，尤其是「老病」、「孤舟」，戎馬的反戰，沙鷗的人生哲理，可以於十多年前風行一時的「天地一沙鷗」古今相輝映，中外可聯誼：

破山寺後禪院
清晨入古寺，初日照高林。
曲徑通幽處，

禪房花木深，山光悅鳥性，潭影空人心。
萬籟此俱寂，惟聞鐘磬音。
這是一首敘事詩，如數家珍，一、二、三、四，秩序井然，就如同一個小孩子，開門、入屋、坐上椅子，開始吃他的點心一樣。但是，如果你以詩品的雄渾、中淡、沈着、高古、典雅、洗鍊、自然、含蓄、曠達……等衡量之，這一類的詩却是當仁不讓，不遑多讓。細思這可能也是中國兒童教育，即使是在塾師時代，也有可觀的成就，加上四書五經，就是格物致知、誠意、正心、修身、齊家、治國、平天下的大道，所以我們更應重視這一類已功成身仍未應退的沉默無言的英雄，倘若有人以時代的洪爐去燒燬這，這也不是渣滓，而是稻草堆中的明珠啊！

在文首，二叔曾提及千家詩全名，有韻對、詩品詳註。什麼叫韻對呢？最通俗的叫「笠翁對韻」，是將同一詩韻，又叶合平仄的短句、單字、長句、兩截句，一示範，小童將之唸得滾瓜爛熟，這對仗的字句就衝口而出，俗語說：「熟讀唐詩三百首，不會吟也會偷。」「偷」，意思即抄襲，其實深思一層，我們的文章，莫不是全都抄襲人家的，因為造詞、遣句，多有規矩可循；也要有典故可考，並不是我們自己可以創造的，更需約定俗成。近幾年香港人創造了很多新的詞語，但語，不在此例。現在試把「笠翁」的一東韻列下，請注意末句「漁翁」，就可能是作者取筆名「笠翁」的本意，源出「扁舟簑笠翁，獨釣寒江雪。」

對韻，一、東。天對地，雨對風，大陸對長空，山花對海樹；赤日對蒼穹。雷隱隱；霧濛濛。日下對天中，風高秋月白；雨霽晚霞紅。牛女二星河左右；參商兩曜斗西東。十月邊塞，蜩螗寒露驚成旅；三冬江上，漫漫朔雪冷漁翁。

記得二叔年少時，曾有賭鬼取笑老學究，故意把對韻改成「天對地，西對東，白板對紅中……」却頗合符節。

最後，讓二叔告訴你一個秘密，本文的「詩品」各詞，全部是抄來的，而且還未抄得齊全呢！一笑。

讀者如有興趣多瞭解，試讀千家詩，請攜同錄音機，電：六一七（七三壹）○二貳一，找張二叔，他會安排時間給你。



Good Luck and Happy New Year

吉祥如意

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May the Year of the Snake Bring You Great Fortune and Luck

Alan, Vinny, Joe, Peter, Jody,
Jack, Sidney, Helen, Sophia, Lisa,
Kenney, Vincent Wong & Ellen

承上頁

對國家，小則對朋友，他都能徹底盡忠，所以很受長輩或長官器重。一旦和他結為好朋友，必定是生死之交，這份情誼一生一世也不會改變。

直覺力敏銳而且十分聰明，為人忠誠，容易取得別人的信賴。做事往往往順前不顧後，只憑著一時的衝動，就草率行事，所以常給人一種「有勇無謀」的印象。狗年出生的男性，很溺愛自己的小孩，對孩子一切的要求都不會拒絕。女性則很有魅力，對愛情很敏感而且表現直率，是個敢愛敢恨的人。

豬 BOAR

1911
1923
1935
1947
1959
1971
1982

癸

屬豬的人今年的運氣很怪。上半年頂多是奔波勞碌，馬不停蹄，但沒有什麼大的壞運。一到下半年，固然仍是奔波波，勞碌碌碌，但阻力卻不斷加大，不如意事也逐漸增多，使得你有一種被擠迫的感覺。幸而吉星很旺，往往到了極不順意的地步，就可以絕處逢生，臨危有救，安然渡過難關了。



豬年出生的人性格和運勢

充滿自信

意志堅強，具有領導才能，處理事情的方式成熟穩健，同時對事情具有一股衝勁能專心的投入，完全忘記周圍一切的存在。

但是，一旦中途遭遇挫折，就很在意別人會對其大打折扣，而心想「他們不是正在背後取笑我」感到十分不安。女性活潑、機智，且喜歡幫助別人，婚後將是個能幹的好太太。男性則很有家庭觀念，對感情相當執著，絕不見異思遷的花花大少。

由於豬年出生的人，多半充滿鬥志和上進心，所以無論做什麼事，最後一定會成功。

鼠 RAT

1912
1924
1936
1948
1960
1972
1984

子

屬鼠的人今年運氣可說是好壞不定，因為正月、七月、十月等三個月都不好，把全年十二個月分成三段，不能一路順遂。所以在做什麼事時，都要有一個預算，絕對不能想得太好，行得太快。否則，吃虧的將會是自己。同時，無論男女都易有感情煩惱。已婚的男女，最好不要亂搞婚外之戀！



鼠年出生的人性格和運勢

屬於任何事均想要去研究的靈巧之人

子年出生的人具有許多老鼠的特性，比如說：聰明、樂觀，不論處在多麼艱苦的環境，也不會意志消沉，定會想出辦法，發揮生存下去的順應性。由於天生樂觀，很樂意接受他人的好意，不論何事都可輕易獲得援手。

子年出生的人另有一個特徵，就是直覺、靈敏銳利。但也有一個缺點，就是常過於相信自己的直覺力，不喜歡運用合於邏輯方式的思考。因此在婚姻方面常會陷入不仔細認清對方，就草率訂定婚姻的困境。職業方面，因為子年出生的人具有敏銳的直覺力，很適合從事任何工作，更擅長多角經營，可惜不能持久專心投入。

牛 OX

1913
1925
1937
1949
1961
1973
1985

丑

屬牛的人今年只有四個壞月份。不過

由農曆五月至七月這三個月，是最壞的。一定要早早做好一切準備，否則就會臨急周章了。一過了這三個月，由農曆八月至十二月，都是好日子，求事、求謀、求財、求愛都相當順利。

牛年出生的人性格和運勢

為強烈的指導者



生肖屬牛的人，不論別人對他如何，他均會堅持自己的意見，以自己的步調去完成。屬牛的人在做事前，一定會很仔細的思考清楚，在思考時決不會有任何冒然的行動，但是等到他一旦決定了方針，就會不顧一切的堅持到底，憑藉著堅強的毅力，長期奮鬥而不疲憊。

牛年的人平時看來溫和，但一旦自己認為對的事，便發揮強烈的本性，固執到底，也較易發怒。牛年出生的人，一生的運勢很明顯的屬大器晚成型。若年紀輕輕就功成名就，就須小心，運勢全已表露在外了。生肖屬牛的人不論男女，對家庭都有很堅實的生活觀念，對未來很有計劃。

虎 TIGER

1914
1926
1938
1950
1962
1974
1986

寅

屬虎的人今年的壞月份很多，一年十二個月中居然有五個月是不好的。而且最苦的是：臨到農曆年的底，運氣還無轉好。所以屬虎的人在今年中，就應該先「打輪數」，一切在力保不失的情況下前進，這樣便可以扭轉局面，化不利為有利。這是破釜沉舟，哀兵必勝的原故。

虎年出生的人性格和運勢

最後得勝的人

虎年生的人具有老虎般不偏不倚於平凡的才志。這類人胸懷大志，常會離鄉背井到大都會中求發展。獨立心很旺盛，一向

獨來獨往，沒有團體生活的概念是這類人的特徵。

虎年出生的人，雖然給人樹大招風的感覺，不過最後仍是真正的勝利者，他們也一直秉持著這個信念。

虎年出生的人，一生運勢強盛，很年輕時就會有所成就。但因只信賴自己的能力，久了自然力竭，成就就不能持久，一生有很大的浮沈，在人生旅途中會遇到大障礙，不過均能排除困難，獲得真正的成功。

虎年出生的男性通常十分繁忙，無法安心待在家中，所以需要一位能讓自己在外工作時不必掛掛家庭，能安心好好照顧家庭的女性做為妻子。

虎年出生的女性，自立性強。家中經濟雖無慮，但她為了發揮自己的能力，也會出去找工作。



兔 HARE

1903
1915
1927
1939
1951
1963
1975

卯

屬兔的人今年是比较反覆的。全年中有五個月都是奔波辛苦，多謀少成，多勞少得的。所以在一年的開始，便要作一個預算，不能把所有力量用盡，不把所有資金用光，在遭到困難時就可一一解決，不



致陷於困境了。倘若一早做了準備，壞運氣是從門邊掠過，不會來干擾你了。這就是有備無患。

兔年出生的人性格和運勢

屬於喜愛乾淨的典型

生肖屬兔的人很溫和，最不喜歡製造事故，而希望所有的人都能成為他的朋友。這類人通常很善於言辭，不容易得罪人，反而常能博得好感。

兔年出生的人也有他矯捷的一面，這類人能很機靈的蒐集情報，具有敏捷的行動力，一旦他們決定了計劃，絕不會延誤，而會立刻採取行動。不過，兔年出生的人有時也給人一種唯命是從，自己沒有強烈主張的印象。

兔年出生的人，一生之中沒有很大的波折，屬於很緩和，逐漸向上的運勢，過著很平凡的生活。在結交異性方面，兔年出生的人頗得有些見異思遷。

龍 DRAGON

1904
1916
1928
1940
1952
1964
1976

辰

屬龍的人今年運氣波動很大，不能說好，又不能說不好，總之是吉中有凶，凶中有吉，所以做起事來，就不能不著住留神。稍一大意，便會得不償失，樂極生悲的。最傷腦筋的還有兩件事：一是自己健康不好，常常有小毛病。二是婚姻易有波折，小則夫妻常常爭吵，大則很容易鬧到分居或離婚。



龍年出生的人性格和運勢

在虛構世界中的成功者

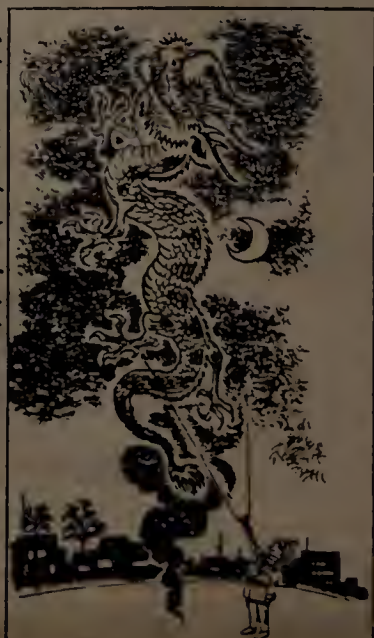
十二生肖中十二種代表性的動物，只有龍是虛構的動物。龍年出生的人，因有似龍般神秘變幻莫測的特質，所以個性令人難以捉摸。屬於富有野心的夢幻家。喜歡冒險、追求浪漫的生活，同時性情淡泊

、不拘泥於世俗之見，自然而然給人一種大人物的風範。

龍年出生的人當為自己的夢想奮鬥時，是十分熱烈的，可是一旦遭受挫折，這種熱度立刻減退，灰心喪志，不肯再繼續做下去。龍年出生的男性具有很強烈的戰鬥性，女性也十分頑強。

以上資料參考蛇年運氣，十二生肖命運等書——宋明怡編寫——

龍年出生的人一旦受挫就消失無踪，不再奮鬥



鼠年出生的人是屬於任何事均想研究的靈巧人物



馬年出生的人總要跑在別人之前



狗年出生的男性，十分溺愛子女



蛇 SERPENT

1905
1917
1929
1941
1953
1965
1977



屬蛇的人今年波折很多，做什麼事情都比別人辛苦一些。而且好多在進行中的工作，也會突然發生阻力，幸而這些不如意事會很快地過去，最壞的情形也可以絕處逢生，臨危有救。不過在感情上麻煩很多的，如果能夠雙方尊重，互信互愛，就可以改變這種壞運。否則，會很容易分開。

蛇年出生的人性格和運勢——

具有天才的素質

蛇年出生的人具有非凡的才智，加上強烈的鬥志，如從事知識的工作，凡事都能貫徹到底，無論在何立場下，也不會退縮。蛇年出生的人，表面給人很深沉、冷淡的感覺，雖說看來冷淡，但實際上蛇年的人也有火般豐富情感的一面。蛇年出生的人不論男女，外貌均十分端莊，具有特殊的魅力。蛇年出生的人的運勢，是屬於漸進型。在晚年能成大器。

馬 HORSE

1906
1918
1930
1942
1954
1966
1978



屬馬的人運氣尚算穩定，如果不驟急冒進，不貪求暴利，就決不會有太大的壞運。當然，阻力還是不少的，而且會時常不時就突然出現，弄得你措手不及。所以在做事時，一定要有應付突變的準備，免得臨急周章，吃了大虧。除此之外，還一定要注意健康，否則一旦生病，就會「手尾」很長了。

羊 RAM

1907
1919
1931
1943
1955
1967
1979



屬羊的人今年運氣很不錯，雖然整年奔波勞碌，甚至夜以繼日，勤奮工作。或者東奔西走，勞心勞力。的確比過去幾年辛苦得多了，但多勞多得，收穫是比較滿意的。不過一定要目的，有計劃地去剩錢。否則，恐會財來財去，難以積聚，使得全年辛勞所得，所餘無幾。這一點必須認真注意。

馬年出生的人性格和運勢——

似太陽般明亮

馬年出生的人天生行動力快速，性格活潑開朗，天生就不能保守秘密，胸襟開闊，很容易與人和睦相處，親戚朋友也多，因而交遊廣闊。因為交遊廣，所以喜歡豪華氣派的生活，開支自然也大。唯一的缺點是積極卻沒有恒心，凡事總是不能持續太久。因此工作到末期總給人不負責任的感覺。馬年出生的人對愛的表達也十分直率，不論男女，大都傾向以外表來評斷一個人的好壞。



猴 APE

1908
1920
1932
1944
1956
1968
1980



羊年出生的人，具有 耐心，溫文儒雅等氣質。但是在他們溫和的外表之下，似乎又藏有一股旺盛的活力。羊年出生的入之中，具有才幹者不少，即使是再陽剛的人，也往往帶有一點溫柔。不論對什麼事情，都能謹慎細心的處理，且有進取心。對人親切，所以人際關係良好。一生的運勢，就好比爬樓梯一般，一步步的往上攀爬，十分踏實。

屬猴的人今年雖只有三個壞月份。但



猴年出生的人，具有多方面的才能，在年輕時即受到社會肯定而顯露頭角。大體而言，一生的運勢都極為不錯。步入中年後，社會地位已確定，但須注意盛極而衰。

十二生肖



蛇年運程



雞 BIRD

1909
1921
1933
1945
1957
1969
1981



屬雞的人今年運氣不好，一年十二個月中，有六個月是艱難反覆，波折叢生的。所以無論要做什么事，都得加倍小心；特別是千萬不要貪便宜，否則，得不償失，甚至損失慘重。幸而今年的貴人也很多，往往到了最吃力，最頭痛的時候，就有貴人幫助，真可說是絕處逢生，臨危有救。

雞年出生的人，通常有先見之明，事能比別人搶先一步，看清未來發展的動向。做事有計劃，再加上正確的判斷能力，往往能收到事倍功半的成效。頭腦聰明，常常有新奇的構想，辦事能力強且思考周密。

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狗 DOG

1910
1922
1934
1946
1958
1970
1982



屬狗的人今年的運氣並不太好；全年十二個月中有 七個 較差的月份。雖然，這七個月中大凶的日子 不多，但仍須事事審慎，一點也不可大意，免得招致不必要的損失。倘若若有喜事要辦的話（例如結婚、生子女），是可以避過這些不如意事的。倘若若有遠行，一定要留心行李，以免失竊。



向。做事有計劃，再加上正確的判斷能力，往往能收到事倍功半的成效。頭腦聰明，常常有新奇的構想，辦事能力強且思考周密。



狗年出生的人，對長輩、師長敬重，有責任感且能自我犧牲而成全他人。大則忠實且有正義感

狗年出生的人，對長輩、師長敬重，有責任感且能自我犧牲而成全他人。大則忠實且有正義感



虎年出生的人，是最後綻放笑容的勝利者



牛年出生的人會一心一意的向目標前進



雞年出生的人，有先見之明



豬年出生的人行動勇猛，易遭人忌恨



在那遙遠的小山村

特約記者華輻

我的故鄉，被擱在粵西坑洼洼的山溝裏，誰也說不準有多少年了。村子太小，十來戶人家，就一個姓。聽老年人說，我們的祖先，興許就是當年那個得過封地的鄭莊公呢，是他的子孫從老遠老遠的地方搬到這兒來的，要不，怎麼方圓百里都沒有鄭姓的，就我們這幾十個人？興許是罷！不過，興許的事沒個准，我也不想去根尋這個榮光，倒是這個村子，永遠是實實在在的。

我就生在這個村子，只是生在那一年，連我媽也說不上。也難怪，媽不懂得寫自己的名字，更不會知道天干、地支、公元什麼的。不過，媽說，媽生我時是四十歲。我不知道媽那一年生我，可我知道，是媽媽送我走出村子，走向縣城、省城、京城，去唸小學、中學、大學的，「同比一回送得更遠，一回比一回母子相別得更久。」

好在，好多個寒假，我都能回到那小小的山村。

每一回，總會這樣：杞子菜葉入秋時就曬好了，雞蛋則是剛剛下窩，還暖烘烘的；我書包還沒攪好，母親就端來杞子雞蛋湯；看我吃完一碗，必定是問：「書讀好了？」見我點點頭，就臉上每條皺紋都是笑意，一面又往我碗裏添：「多喝點，清心明目的。」

杭州的月橋

李麗雲攝影



來了，媽媽連忙遞過襪子去，一面又對我咕囁着：「你看人家，比你小一歲，也做爸爸了，你呢？書要讀，可是——」

「媽，大哥大嫂他們不是早為您添孫子了嗎？」我說。

「他們是他們，替得了您的？」我不好再作聲。

最有趣的，自然是過年了。大哥、二哥、三哥他們都攜着妻兒，老遠老遠的從城裏趕回來了。孫兒接過奶奶的壓歲錢，用奶奶聽來陌生的話道謝，是不管奶奶聽懂了沒有，抓了糖，拖過鄰家的孩子，蹦出去了，屋子裏剩下的就是一年才見一回的母子、婆媳、兄弟。於是，各人掏出各人帶回的掛曆，各人詢問彼此的情形。每當這個時候，母親總是說：「要是你們父親能活到現在，看到你們齊齊全全坐在一起，就死得閉眼了。」我們都默然着，誰也不想提廿年前父親餓死的事，只是默默的站起來，將長長的松鶴圖貼到母親的臥室門邊上。

年飯，是各家吃各家的。到了大年初一，就差不多全村子的人都到我家來「飲茶」，聽聽城裏的故事，講講村中的事，一杯清茶、一盆年糕、一盤撲克、一團歡笑。東家拿來南瓜子，西家捧來山芋餅。每逢這當兒，母親總是笑吟吟的忙個沒停。

離家、回家、又離家；送我走，盼我來，又送我走，又送我來；隔壁堂弟抱着過歲的小兒子，

回，又送我走，就像當年父親在時送我們大哥一樣，一年一度，媽媽一年比一年更老，我也一年比一年走得更遠。這一回，媽媽將我送過太平洋了。可媽媽，還留在那遙遠的小村子裏。也許，媽媽還在曬杞子菜葉，而我，不知幾時，再能喝上媽媽的杞子雞蛋湯了。



半月形的古橋，與河水下的倒影接成一輪圓圓的月，如此清明秀麗的畫面是認同了「上有天堂，下有蘇杭」的美譽。

這是華裔藝術家李麗雲的攝影作品。她在去年夏季客居杭州，攝影了一輯以當地風景人物為題材的圖片。

李麗雲在紐約長大，畢業於肯特學院，現職於自然歷史博物館。作為一位土生土長的華裔美國人，這是她生平第一次到她父母的故鄉——中國旅行。除了加深受中國文化的認識外，她還感覺「共產主義並不那樣壞，在那兒沒有看見無家可歸的流離者，沒有看到苦惱，人們的臉總是那麼怡悅，他們的表情神態樣貌都和美國華埠的人截然不同，他們看來健康甜美，比這裏的人顯得更年青。」在大陸唯一令李麗雲煩惱的只有洗手間，它們都欠乾淨。

李麗雲除了攝影之外，也繪畫和寫詩，她的理想是發展亞裔美國人的文化。

——宋明怡——

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從郵票看中國政經蛻變

(承第七版)



極少郵票以科技上有貢獻的人物為題材。這幀為紀念唐天佑誕生一百週年郵票。

「唐天佑誕生一百週年，一九六一年」、「原子彈落成紀念，一九六一年」和「徐光啓，一九六四年」(明代科學家於天文、曆算、火器、農業皆有成就，並曾翻譯幾何學)。

*致命疾病的轉移

6. 醫療衛生 這方面郵票雖如鳳毛麟角，却替近數十年來疾病模式的改變，提供了珍貴的線索。六十年代以前，中華民國是一塊傳染病肆虐的地方。為了應付廣泛的肺結核症，曾經要透過郵票附加費來籌款「資助防癆，一九四八年」，並進而成立專門機構來處理「防癆協會成立紀念，一九五三年」。瘧疾是另一煞星「全球抗瘧紀念，一九六二年」。七十年代後期，郵票上反映出一種新景象——大概因為環境和營養得到改善，大規模的傳染病不再出現，代之而起的，是工業化角度裏常見的慢性病，例如心臟病(一九七七年)和癌症(一九七八年)。



現代工業化的社會裏癌症的嚴重性亦反映在郵票中。

*青少棒掀起體育郵票熱潮

7. 體育 六十年代以前，體育活動不見於郵票上。受到亞運和世運的衝擊，六十年代發行五套體育郵票，一直到了青少棒在世界大賽中出人頭地，才掀起熱潮——「少棒，一九七一年」、「少棒世界冠軍，一九七一年」、「青少及少棒雙獲世界冠軍，一九七二年及七三年」、「青年、青少年、少年棒球隊榮獲世界三冠軍，一九七四年」、「體育郵票，一九七二年」、「青年自強運動，一九七二年」和「國際奧委會八十週年，一九七四年」。

這股熱潮過後，體育郵票又趨平靜。就體育項目的選擇來看，棒球人選是理所當然的，田徑也因傳播廣和紀政的成就而獲突出。這些項目，都需要培訓，若籃球足球和游泳那麼大眾化，但這三項運動，一共只出現了五次，連一些偏僻的項目都排不上——射擊、攀山、跳傘和滑雪，一共出了七枚。

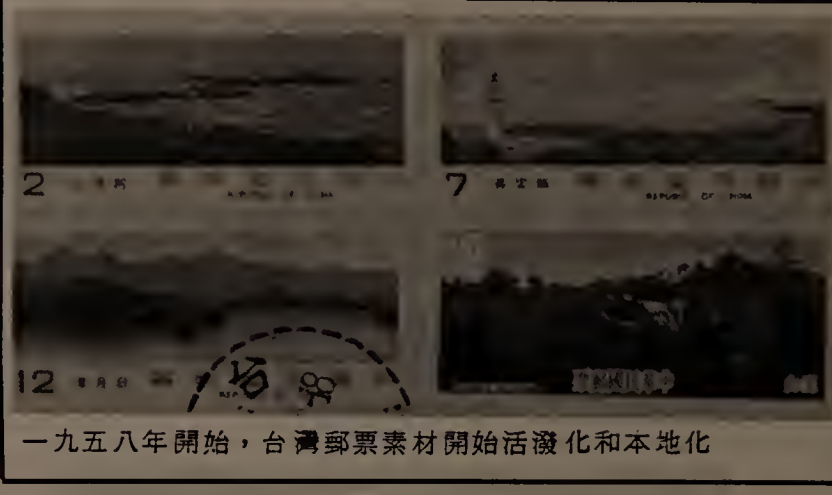
*輕鬆的題材 嚴肅的涵意

8. 文藝風物 中國郵票發行了大半個世紀，一直採取嚴肅的題材。一九四九年的「北平風景圖」是唯一的例外，國府遷台之初，題材依然嚴肅，情況到了一九五八年才起變化。此後花鳥魚蟲、山水文物、字畫風俗，愈來愈多，有幾年數目甚至超過其他題材。色彩絢爛，設計多變。這些表面上比較輕鬆的題材，細看之下，也負有細緻的政治意味。它們數量雖多，基本上只有兩類而已，一是台灣本地風物；一是傳統風物。西洋畫和現代雕刻是沒有的，甚至現代國畫也不見。

國民黨以外省人入主台灣，不能不尊重當地事物，但早期郵票題材，只限於政治和經濟，縱獲本地人士認同，也嫌枯燥。台灣風物題材的出現，在一定程度上可以巧妙地表達出「本地化」的意願，否則難以解釋這類郵票之方興未艾。「台灣花卉，一九五八、六四及六七年」、「台灣昆蟲，一九五八年」、「台灣風景，一九六一、六七及七四年」、「台灣水果，一九六四年」、「台灣魚類，一九六五年」、「台灣手工藝，一九六〇、六七、七三及七四年」、「台灣鳥類，一九六七及七七年」、「台灣貝殼，一九七一年」、「台灣獸類，一九七一年」、「食用菇類，一九七四年」、「蝴蝶，一九七七及七八年」。

和「熱帶蕃茄，一九七八年」。

至於傳統風物文藝，便更滿載盛矣，也許有助於堅立傳統主義和衝淡過度本地化的色彩吧！最先和最多出現的是古畫，主要是故宮藏品(一九六〇、六二、六六、六八至七九年)。這些藏品中，重彩細描多於淡墨寫意。帝王像、出警圖、大躍進圖、甚至帝王的大馬圖都入了畫。有些長軸，以多枚郵票組成了刻畫細緻的能力。瓷雕玉石也紛陳(一九六一、六七至六九、七二和七八年)，幾乎成了一座流動的貴人生活博物館。比較通俗的文物，在六十年代中期以後，也陸續出現，過年舞龍燒炮仗(一九六五年)、京劇面譜(一九六六年)、端午、中秋及舞獅(一九六六



一九五八年開始，台灣郵票素材開始活潑化和本地化

*國際關係以全球為對象

9. 國際 雖然早期郵票中不少由英法印製，在抗日前不見任何以國際關係為主題。抗日期間中美關係逐漸靠近——「美國開國一百五十週年紀念，一九三九年」和「平等新約紀念，一九四五年」(上懸中、英、美國旗)，是清楚的友好姿態。不過，中美關係並非一帆風順，國民黨中不乏怪責美國支持不力而致大陸易手的。親美姿態，要等十五年後才再現(「民主導師

」)，到了艾森豪總統訪台(一九六〇年)，才掀起高潮。「羅斯福夫人紀念，一九六四年」、「約紐世界博覽會，一九六四年」和「登陸月球，一九七〇年」接踵而來。



中蘇友好同盟互助條約簽訂紀念

除了美國，其他國家列名郵票上的僅有阿根廷(一九六六年)、菲律賓(一九六七年)、和約旦(一九七一年)。以地區而論，亞洲太平洋區關係較密，但是，絕大部份的國際關係郵票，都以全球為對象，地域和國家，罕以個別姿態出現。主題則應有盡有，世運、世界人權宣言、反共同盟、商會、勞工組織、童子軍、博覽會、健康、教育、科學、旅遊，以至國際刑警組織都紀念一番。數目雖然多，但不覺以那些地域或主題為焦點。發行頻率則以中共進入聯合國前後最密，看情形是象徵意義大過實質國際關係。實質外交中，除了美國，最踏實的似乎只有僑務工作了。事實上，遷台後最早的國際關係郵票，是有關華僑事務的——「華僑節，一九五四年」和「救助越北僑胞附捐郵票，一九五四年」。

*從魚雁象徵發展至現代通訊

10. 郵政 由最初的活動象徵，到業務介紹，以至功業標榜，郵務不斷是郵票設計上一個重要主題，郵局成了最受眷顧的企業部門。

清代郵票題材，除了帝后，便是魚和雁這兩郵遞象徵了。百年來政壇更迭，魚雁却於今猶通。有趣的是魚皆躍躍，而雁却非唯一。飛鳥、燕、鷗、鵲、鶴，皆曾亮翅。飛鳥有時是航空郵票的標誌，但最通用的空郵標誌是飛機，最早的郵遞標誌則是帆船(一九八四年)。

隨著科技的發達，其他郵遞工具日漸普及。火車、汽車、電車、郵艇(一九六〇年)、電訊(一九六一年)、郵政機

構設備(一九六二年)，以至通訊衛星(一九六九年)。郵政服務也多樣化起來，「行動郵局及郵亭，一九四七年」、「限時專送，一九六〇年」、「錄音郵件，一九六〇年」、「郵購服務，一九六一年」(以郵購龍蝦作宣傳)。

*政治元首帶動經濟教育文藝發展

郵政是政治以外最早發行郵票紀念的社會功能(一九二貳年)。此後，在以下日子——中華郵政開辦廿五年、四十年、六十年、七十年、八十年(一九七六年)，中華民國郵政總局成立五十年(一九四七年)，「郵政紀念日郵票展覽，一九四八年」，中國郵票發行九十年、一百週年紀念，以及「國際郵聯會七十五週年紀念，一九四九年」、「亞洋郵盟，一九六三、七一及七二年」都發郵票誌慶。

以上的做法，是把維護傳統文化這股主流分解成十部份，在每部份的資料內部推展其意義。各部份之間當然不是沒有關連的。現在，一旦我們把這十股細流放回一起觀察，便易發覺它們之間，的確存在着密切的關係。

「政治」明顯的是核心，在軍隊支持和意識形態翼下，政治元首帶動着經濟和教育文藝的發展。政局不穩，經濟建設便無暇兼顧，元首從露頭，也神情肅穆，舉國氣氛也輕鬆不起來。元首寬顏了，花鳥才見生機；元首推重傳統，古董便特別光采起來。能令民族自豪的體育項目，才受到突出宣揚，有增國家顏面的國際活動，無不感動介紹。題材跟政治關係較疏的科技和醫療衛生，發行量則受到限制。比較獨立性的，只有郵政本身。

(未完待續)



國民政府統一紀念郵票

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(承第五版)

和「國民黨第十一屆國民代表大會」，一九七六年等。例外的兩次，是第三、第四任總統就職週年紀念（一九六一年及六六年），蔣氏一副不苟言笑的样子，跟前後神情都不同，值得注意的是，在這兩幀肖像中，蔣先生穿上傳統的長衫禮服來了。無論這是傳統領袖的約束，抑或領袖袖借重傳統統治，都反映出傳統文化的力量。

除了蔣介石，唯一一位在生時便出郵票紀念的，只有蔣夫人宋美齡。跟她有關的郵票一共有五套，兩次是她的肖像「中國婦女反共抗俄聯合會十週年紀念」，一九六一年和「蔣夫人玉照」，一九六五年，一次是她以她名字為名的「美齡蘭」，一九五八年；另兩次是她的繪畫作品（一九七五年及七七年）。

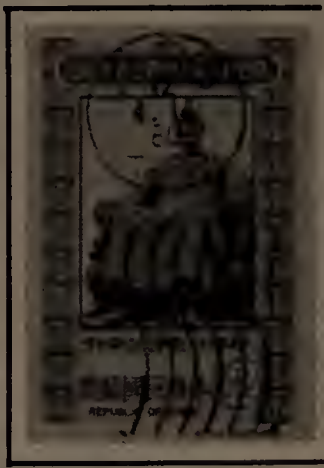


孫中山像在遷台後十年才再出現，第一次是與美國總統林肯一同出現的「民主導師」，跟著是蔣介石一同出現的「建國五十年紀念」，一九六一年和「實施耕者有其田十週年」，一九六三年，在六十年代餘下六年中，孫氏隱退。七十年代開始再頻出現「國父創建中國國民黨七十週年」，一九七一年、「建國六十週年國慶」，一九七一年、「中山紀念堂」，一九七四、七五、七六及七八年，連他的字跡和銅像都出現了，紀念堂還建到美國一所大學的校園裏去。

其他著名的當代政治人物，皆是逝世後才獲紀念的。林故主席像在一九六六年再出現了一趟，加上「陳（誠）副總統」，一九六八年和「吳稚暉」，一九六四年，屈指可數。

在古代人物郵票中，帝王佔了大半。堯、舜、禹、湯、文、武，以及唐、宋、元、明四代開國君主。其他諸般元勳只有周公和鄭成功，後者在台灣的意義再賡再賡，他出現了兩次（一九五〇及六二年）。

在所有政治人物郵票中，孫中山和蔣介石加起來，佔了絕大多數，這兩個人出現頻頻，實在還有一層作用，那是意識的宣揚——一個是三民主義的創始人；一個是執行人。三民主義給中華民國提供了正面領袖馬首是瞻。



的方向，反共則被用作煽動負面情緒——「反共義士」，一九五五年，「光復大陸」，一九五七年，「保衛金馬」，一九五九年，「金門萬光樓」，一九五九年，「反共抗俄」，一九六一年，「先於敵艦的自由運動」，一九六三年，「大陸難胞奔向自由」，一九六三年，「自由日」，一九六四年和「世界反共聯盟紀念」，一九六七年。跟元首和意識形態的出現次數比較，政治制度便隱乎其後。最早的「憲法紀念



以外蔣介石和孫中山多集中，孫中山和蔣介石以外，其他著名的當代政治人物，皆是逝世後才獲紀念的。林故主席像在一九六六年再出現了一趟，加上「陳（誠）副總統」，一九六八年和「吳稚暉」，一九六四年，屈指可數。

郵票」出於一九二三年，「行憲紀念郵票」則要待二十四年了（一九四七年）。憲政的施行，是要借重行政元首的，實施憲政，被視作蔣介石勳業之一（一九六八年）。

同年發行了「行憲二十週年紀念」，一九七七年再發行三十週年紀念。憲法可算是政治制度中最受重視的了，國民大會只受到一次紀念（一九四七年），遷台後，盡是行政首長視察和就職紀念，執政黨也只露了一次面而已，那是「國民黨十次大會」，一九七九年。司法功能亦只出現過一次，那是「第二十屆司法紀念」，一九六五年。

整體而言，立法和司法都會出現，而行政則遠為突出。在行政過程中，意識形態扮演了重要角色，整個政治運作，則以領袖馬首是瞻。

*軍隊重視現代化裝飾

2. 軍事 軍人是出現最多的社群。蔣介石大部份時間都戎裝亮相，屢度閱兵。自蔣上台，其他元首都不穿軍裝了，這包括曾任大元帥的孫中山和曾拜將的陳誠。軍官以個別形象露出郵票上的只有一套。一九七五年，那是張自忠等六名，皆在抗日期間，英年早逝（五十五歲以前）。以集團形象出現的情況，則相當頻密「軍人節紀念」，一九五五年，「雷虎特技」，一九五九年，「第十屆軍人節」，一九六四年，「國軍同胞儲蓄十週年」，一九六九年，「第三十屆防空節」，一九六九年，「第二十屆軍人節」，一九七四年，「陸軍軍官學校成立五十週年」，一九七四年。從這些郵票看來，軍隊很重視現代化裝備，特別是有關制空權的武器。軍隊跟政治元首的關係密切，蔣介石作唯一的最高統帥，是毋庸置疑的。

*「重農輕商」的傳統價值

3. 經濟 中國第一枚有關經濟的郵票，是民國第二套郵票（一九一三年）中三枚之一，上繪農夫割禾圖，背景是北京先農壇，兩旁框以禾穗，很清楚地把一個重農傳統表露出來。可是，直至國府遷台，中間三十六年之久，只出了兩套涉及經濟的郵票，可見當時政局和戰爭亂得難以兼顧別的要務。第二套經濟郵票以「節約建國」為題（一九四一年），票上並列工農礦和交通業，表達了雖有各業並改的期望，却無突出方向這含糊的建設意念。第三套是「郵政儲金圖」，一九四四年。這段郵票發行史反映出抗日勝利前，中國經濟活動欠積極，經濟思潮受傳統農業經濟影響很大，「節省」和「儲蓄」，基本上是有一些在有限生產力條件下推崇的態度。第一次展覽具體發展方向的經濟郵票在一九四八年出現，那是「國營輪船招商局七十五週年紀念」，招商局是第一個受到郵票宣揚的經濟企業單位，招商局創立八十五、九十和一百週年時，都受到發行郵票紀念。

傳統儲蓄觀念儘管徘徊不去「國民儲蓄」，一九七一年，積極而有計劃的經濟發展活動，畢竟在遷台後蓬勃起來了。首先是連串農業改良措施——「台灣省實行地方自治紀念」，一九五一年，「台灣省三七五減租紀念」，一九五二年，「造林保林」，一九五四年，「農業復興聯合會成立十四週年紀念」，一九五八年，「農業普查」，一九六一年，「實施耕者有其田十週年」，一九六三年，「石門水庫」，一九六四年，「愛護牲畜」，一九六四年，「台灣糖業」，一九六八年和「曾文水庫」，一九七三年等。

其次是交通建設。除了國營輪船招商局，陸續發展交通幹線——「西螺大橋落成紀念」，一九五四年，「鐵路七十五週年紀念」，一九五六年，「橫貫公路開工週年紀念」，一九五七年，「橫貫公路通車紀念」，一九六〇年，「第十屆航海節」，一九六四年，「交通建設」，一九六七年及七二年和「桃園國際機場落成」，一九七八年。

通訊系統也逐漸形成，「廣播事業卅年」，一九五七年，「電信八十週年」，一九六一年，「通訊衛星地面電台開放紀念」，一九六九年，及日形擴展的郵務（詳見下文）。打六十年代開始，燃料和製造工業上場了，首先是煉油煉鋼，製鋁和肥料（一九六一年），接著是製藥、紡織、水泥、化工和核能發電（一九六四年）。

經濟建設，到了七十年代中期，已經奠定了一種基礎，一九七四年那套「九項建設」郵票，綜覽了台灣的海港、機場、南北高速公路、電氣化鐵路、船廠、煉鋼和石油化工業。跟抗戰勝利前所崇尚的「節省」和「儲蓄」經濟觀比較，遷台後的經濟指導思潮有一股明顯的「成長傾向」——特別著意於建立基礎架構和重工業。這種發展傾向，自然產生了對數量和標準化的要求，以下四套郵票，正好給這種傾向和要求下了很好的註腳——「農業普查」，一九六一年，「工商普查」，一九七七年，「郵遞區號」，一九七〇年，和「國際標準日」，一九七七年。

還應該指出的是，從事經濟建設的社群中，除了農民外，工商和管理人員都受到甚麼表彰，反映出「重農輕商」、「工字不出頭」等傳統價值盛行，官僚凌駕資本家的架構持續，對工人運動的顧忌及對現代管理信念未濃等現況。

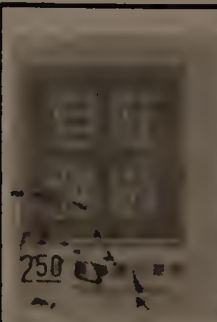
*政教合一的領導政策

4. 教育 教育在中國社會中一直受到重視。除了正規學校，非制度化的教育方式也並行不悖。最顯見的方式是豎立榜樣；另一種是發動運動。教育的内容，很著重全面人格的發展和宣揚個體對國家的歸屬意識，技術教育反而沒有刻意突出。

在非制度性教化方式中，有一項很具特色的手法，那便是借重民間故事。在七十年代中期，出了四套共三十二枚郵票，內容都是推介傳統美德，尤其是忠孝兩項。在蔣介石九十壽辰紀念（一九七六年）那套郵票中，還出現了一幅蔣氏母親，中華民國對儒家文化的依藉，清楚得無以復加。即使是換一個角度看，遷台之前人物郵票中，唯一古人像是孔子。遷台後古人肖像大增，約半數是儒內聖賢，其中不少是賢王聖君。政「教」合一的企圖很明顯，「國家領導教育」，畢竟其來有自。



「新生活運動」等郵票代表了國家希望對個人生活各方面都作出指導。



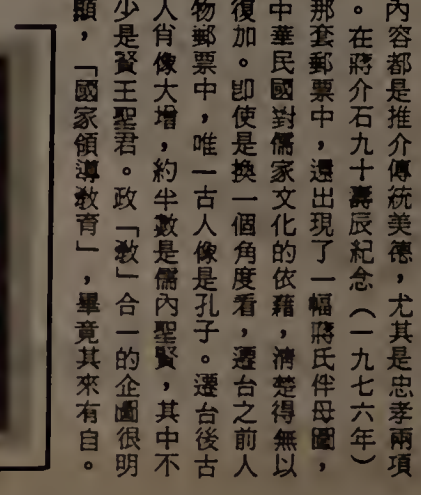
的票。對人，在民，家，對，上，目，指，示。

民國二年發行那套郵票中，便有一枚叫北京辟雍園為景的郵票。辟雍是皇帝講學之所，明告民國承襲了「國家領導教育」這個傳統。第二套教育郵票，則是把教育功能推廣到學校以外任何角落的「新生活運動紀念」，一九二六年，提倡禮義廉恥、整潔樸素和迅速確實的生活準則。這幾種準則一同出現，反映了結合傳統美德和現代化生活的企圖。第三套教育郵票，主題是尊師重道，在一九四七年孔子誕辰那天發行了一套紀念「教師節」。從

這三套郵票看來，遷台之前，中華民國很著重正規學校教育的。

遷台以後，制度化教育雖然仍是國家堅定國策之一「實施九年國民教育週年紀念」，一九六九年，校外教育，却在郵票上不斷提倡，特別是對於青少年——「第十一屆青年節」，一九五四年，「兒童節」，一九五六年，「世界童子軍五十週年」，一九五七年，「中國參加世界童軍大會」，一九五九年，「青年暑期訓練」，一九六〇年，「四健會十週年」，一九六三年，「第二十屆青年節」，一九六三年，「青年自強運動」，一九七二年和「中國童子軍五屆全國大會」，一九七八年等。教育的對象不限於青少年，教育內容也涉及國民生活的多方面，例如「偉大的母親」，一九五七年，「好人好事運動」，一九五八年，「交通安全」，一九六五年，「國民生活規範」，一九六九年，「家庭計劃」，一九七〇年，和「國民儲蓄」，一九七一年。

在七十年代中期，出了四套共三十二枚郵票，內容都是推介傳統美德，尤其是忠孝兩項。在蔣介石九十壽辰紀念（一九七六年）那套郵票中，還出現了一幅蔣氏母親，中華民國對儒家文化的依藉，清楚得無以復加。即使是換一個角度看，遷台之前人物郵票中，唯一古人像是孔子。遷台後古人肖像大增，約半數是儒內聖賢，其中不少是賢王聖君。政「教」合一的企圖很明顯，「國家領導教育」，畢竟其來有自。



對宣揚傳統孝道的重視，從這幀蔣氏母親圖可見。

*純科技郵票稀少

5. 科技 如果把有關軍事和經濟的扣除，純科技的郵票實在有限，而且不曉得是否巧合，都集中在在一九五九年至六四年之間——「國立台灣科學館」，一九五九年（轉第九版）

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編者按：鍾倫納為香港中文大學社會學碩士，先後於中大及香港社會服務聯會從事研究及策劃工作，又於大專院校教授社會研究方法、中國社會等課程。後來美於波士頓大學進修，以社區研究和醫療社會學為專題，取得博士學位。曾在中華英會任行政工作，現任聯邦政府老人事務部為研究員。鍾博士又以研究中國社會文化為開時嗜好，曾發表多篇活潑生動又見解精闢的散論文章。本文原載於香港信報月刊八六年四月號，現徵得鍾博士及信報月刊總編輯同意，在本報轉載，謹此致謝。

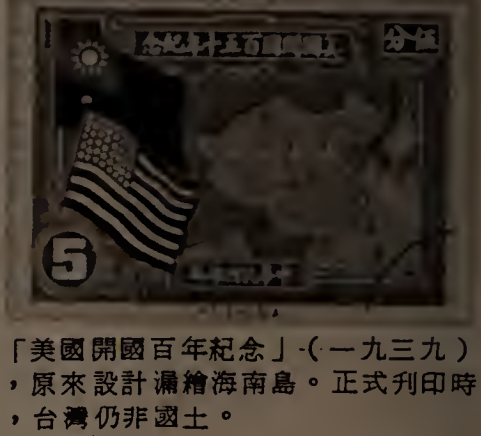
兒時集郵，每喜從方框內的圖案發凡，意識初僅止於個別郵票。及後曉得了卡通製作的原理，遂將多張圖片夾疊，順序翻出，於是想到如果郵票也分類並列，依發行早晚次序看，也許可以看見一點新意來。不過那時年事稍長，興趣已離開集郵了。及至最近，無意翻出數本中國郵票冊，才又勾引起兒時舊情，遂趁工餘，再歷童真。

* 郵票反映事實， 烏龍龍龍事常有

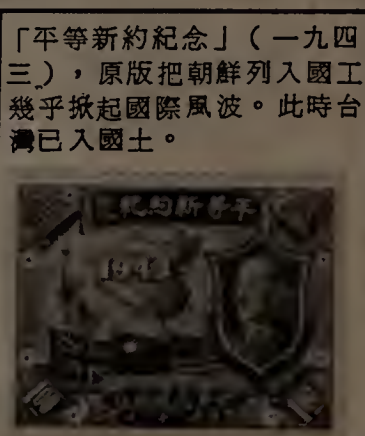
經過分類排列後，很多有趣的現象果然展現了——毛澤東和蔣介石年事愈高，笑顏愈放；中國的花鳥蟲魚，蟄伏了大半世紀後，打六十年代開始復甦了；傳統風物，陸續登場；體育和經濟建設，也愈來愈多……許多特色，於台灣海峽兩岸皆然。當然其重點和時間先後有出入，而且還有不少歧異甚大的地方，若能作一番有系統的比較，發人深省的話題，當會更多。

郵票能反映出事實，不宜誇大。郵票的發行額每年最多不過數十枚，對於複雜的社會現象，實難窺豹；何況郵票上展露的，基本上是當時當政者的角度，再加上這些觀點，須經過郵票設計者的理解和闡釋，不要說偏重有出入，就是錯誤也難免的。

事實上，明顯的「烏龍」事件，已有多起出現，例如在「美國開國一百五十年紀念，一九三九年發行」，這枚郵票的樣本中，中國地圖上漏繪了海南島；「平等新約紀念，一九四三年」上的中國地圖，則把朝鮮也併列入，適逢當時中國正欲扶助朝鮮為獨立國家。幸而兩省及早在發行前發現，未致引起大風波。國號遺印



「美國開國百年紀念」(一九三九)正式刊印時，原來設計漏繪海南島，台灣仍非國土。



「平等新約紀念」(一九四三)，原版把朝鮮列入國土，幾乎掀起國際風波。此時台灣已入國土。

從郵票看中國政經蛻變

鍾倫納

若能結合多套郵票，觀察其發行時期、題材選擇和表現方法、參照題材的消長、印證不同時期的表達方式，當然降低穿鑿附會的可能性。如果把比較範圍擴大及其他國家，結論自然更堅實，可惜作者功力和時間有限，未能進一步作此嘗試。

本文資料，主要來自以下數冊圖籍：

1. 交通部郵政總局之「中國郵票目錄」，台灣，一九六六年。
2. 交通部郵政總局之「中國郵票圖鑑」，第二版，台北，一九七五年。
3. 交通部郵政總局之「建國七十年郵展選粹」，台北，一九八二年。
4. Scott's "1980 Standard Postage Stamp Catalogue," New York, 1979 (1980年標準郵票目錄)。
5. 宇宙郵票社之「中國人民郵票圖鑑」，東京，一九五二年。
6. 中國郵票總公司之「中華人民共和國郵票目錄」，一九四九—一九八〇，北京，一九八一年。

把以上幾冊湊在一起，自清末至一九

游擊根據地和中華人民共和國，則持否定態度。當然，這兩股主流內難免有逆流，而逆流內也會有逆流。分析時每費躊躇。但基本上，主流方向是明顯的。以下先談清末至民國這一「主流」，反傳統這一主流則因一九四九年前後分歧較大而分作兩截，分段敘述。在敘述中華人民共和國時，一併比較其與中華民國的異同，最後，會討論一些特殊意義的發展。

列入這部份的郵票，包括在「中國郵票圖鑑」中羅列的，由一八七八年至一九七四年的三百八十五套，和「一九八〇年標準郵票年鑑」內由一九七四至七九年中華人民共和國部分的五十三套。

在這四百多套，二千多枚郵票上，題材繁多，無論怎樣分類，都難免重複和遺漏，比較繁瑣的做法，是多設類別(合共十個)——政治、軍事、經濟、教育、科研、體育、醫療、文藝風物、國際及郵政本身。由於每類側重的表現內容和方法不同，有些突出個別人物，有些涉及整類社群，有些紀念已經發生的事件，有些推動計

八〇年之間的郵票，包括台灣海峽兩岸的，大部份都在內了。遺缺自然是難免的，有些出於政治考慮，例如林彪像「偉人的導師，一九六七年」便不見諸「人民共和國郵票目錄」；有些有一套中有數枚，編印時收集不全；有些可能收集齊全，但為了節省篇幅而刪略，好像「中國人民郵票圖鑑」和「一九八〇年標準郵票目錄」兩書。以上遺漏情況，尚可藉比較各書面發現。至於一些發行量少或因其他原因失傳的郵票，例如國共寧漢分裂到抗日戰爭開始前蘇維埃邊區所發行的，便無法稽考了。

鑑於總體不全，本研究無法不放棄嚴格意義的抽樣和計算方法這企圖。本文只能大略地指出「同異」和「傾向」，除非有特別意義，不會強調數值的差異。

從一八七八年至一九八〇年間，中國政壇多變，若依政體或政策為分析郵票的主軸，過於繁瑣，比較維持慣性較強的，是對傳統中國文化的態度，大體上，從清末到民國，而至遷台後的中華民國，基本上肯定傳統中國文化；而在中共領導下的

* 中國第一套郵票

主圖是龍

1. 政治 政治是中國郵票中最受突出的主題，而在清末民初之間，它幾乎被元首肖像或其象徵所壟斷。

清代發行郵票時，已屆末葉，郵票數量不多。除了魚雁等郵遞圖案，所有題材都是跟帝后有關的。中國第一套郵票的主圖是龍，龍一向是天子的象徵。紀念宣統登位的郵票，上繪天壇，那是皇帝祭天的地方。賀慈禧壽辰的郵票，也是以龍和壽字為題的。可是，有清一代，元首的肖像，從來不見諸郵票上，大抵當時君權神祕莊嚴，聖顏不易示眾。

元首肖像出現在郵票上，是民國才開



開國烈士像，跟大部份其他元首一樣，皆戎裝或西裝，可見軍人受西方影響之重。

始的。第一套(一九一二年)郵票有兩枚，分繪孫中山和袁世凱像。自始即呈現南北分立的先兆。此後十五年間，政壇上翻雲覆雨，無人能久安於位。元首像未再出現。到了一九二八年，突然冒出了雄據東北的張作霖像。紀念他前任陸軍海軍大元帥，背景並懸着青天白日旗和五色旗。一年不到，南方勢力北伐成功，蔣介石肖像首度出現。蔣像之再度出現，却又待十六年了。反映出此期內他地位未年。因此，民國須借重革命先賢遺像，來號召人民對國家的認同。開國元勳第一人，自然是孫中山先生，打一九二九年起，至一九四五年之間，過半郵票是以孫像為題的。此外出現的，有鄧鏗、陳英士、廖仲愷、朱執信、宋教仁與黃興六位。

這些開國元勳的服飾，頗堪咀嚼。袁、張、蔣、鄧、陳五像戎裝，餘四位皆西裝。孫先生大部份場合穿中山裝(那是孫先生在日找裁縫以當時英國一種制服為

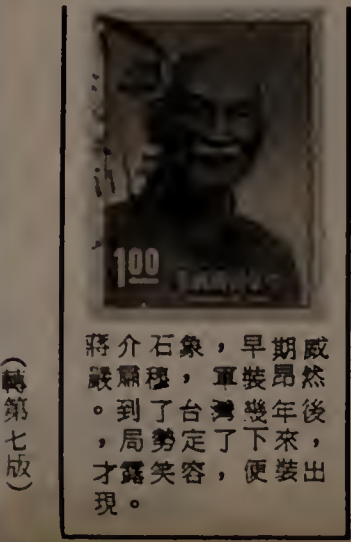
藍圖設計成的一種「新裝」，似中又西，實不中不西)，偶爾也穿西裝，可見革命和建國初期，軍人和西方影響之大。唯一例外，是行政院長譚延闓逝世紀念像(一九三二年)，譚氏長衫一度，象徵他是守舊人物，建國不久便出現了一個以傳統為榮的行政院長。可見革命非以傳統文化為主要對象。

抗日勝利，蔣介石聲望高漲。一九四五年七月至十月期間，出了三套主題不同，但皆以蔣像為主要畫面構圖的郵票(「平等新約」、「慶祝勝利」及「蔣主席就職」)。翌年，又發行一套慶祝他六秩壽辰郵票，和前三套一樣，蔣皆戎裝，神情肅穆。自首次露面以來，蔣是唯一在世時能露面上郵票上的人。同期內在郵票上出現比蔣先生多的人，僅以孫中山一人而已。此外，還有一人遺像傳世，那是「林(森)故主席，一九四五年」，林氏亦是長衫一度。

* 郵票是政治地位的象徵

國民政府遷台後，蔣介石像愈出愈多。首先是表示他地位鞏固的郵票——在「總統復行視事三週年，一九五三年」和「總統復行視事三週年，一九五三年」中，蔣神情仍肅穆。不過，在跟隨的「蔣總統像，一九五三年」中，他開始露出一絲微笑，在「第二任總統就職，一九五五年」中，笑容開始明顯，並且首次不穿軍裝，改穿中山裝。下一枚「蔣總統像，一九五五年」中，還作揮手招呼狀。及至「蔣總統七秩華誕，一九五六年」那一套內，所選六幅生活照片中，更包括開居笑和庭園小憩這一類素材，甚至是辦公室和檢閱時，也毫不拘束地展露笑顏了。

此後，笑臉常開成了蔣像主流「玉照」，一九五八及六六年「中華民國建國五十年國慶，一九六一年」、「勳業紀念，一九六八年」、「建國六十年紀念，一九七一年」、「第五任總統就職週年，一九七三年」、「逝世一週年，一九七六年」



(轉第七版)

王德威演講當代台灣小說的社會意識

美麗島事件是寫實主義文學轉捩點 鄉土文學轉型——城市生活的題材富有潛力

哈佛大學台灣研究會於十二月間邀請該校東亞系教授王德威演講，就當代台灣小說，探討其中社會意識及發展狀況，吸引了約六十餘位關心台灣現況的學生與社會人士參加。

王德威認為一九七九年底發生於台灣高雄的美麗島事件，在台灣現代政治史上具有重要之意義，而所牽涉的許多人物，如王拓、呂秀蓮等，他們之參與該項政治運動對台灣文化亦有長遠的影響。

王拓等作家，所遵奉之寫實主義創作意識，在後期竟無可避免地與政治運動相結合，使人對所謂絕對的、毫無保留的寫實主義產生懷疑。又由於美麗島事件的結果，令作家們自感在創作上並非完全可以暢所欲言，往後的創作路線便有了極大的轉變。

在八〇年代初期，台灣的文學家和批評家努力思考和自我反省，同時對台灣文學的價值和功用有所爭論。例如詹宏志有「兩種文學心靈」的說法，把台灣文學和中國大陸的文學相對並立，被視為王拓繼承人的宋澤萊寫「台灣文學十日談」，討論文學傳統的功用是直接批判政治和促進社會改革，陳映真在亞洲週刊上發表言論時說，台灣文學在中國文學史之大背景中有其微妙之地位，不應獨立於中國文學之外；葉石濤則認為由於台灣歷經長期自立，已自行有另一種生活形態，故不一定要與中國大陸並論等等。

在中國現代文學的發展過程中，鄉土文學可溯源於魯迅寫浙江紹興的故鄉、沈從文將落後殘落的湘西寄託為桃花源。到了五十年代，朱西寧、司馬中原一類由大陸遷居台灣的作家，又寫下了豐富的懷鄉小說。

而六十年代，鄉土文學踏入一個新時期，台灣本土的作家，如黃春明、王禎和、王拓等，把「故鄉」一詞重新定義為台灣南部的小鎮，以台灣本地的鄉土代替海峽另一端的遙遠故鄉為抒情與寫實的對象，台灣鄉土文學的風格和特色正式形成。鄉土文學的寫實主義傾向却促使它後來與台灣的本土政治運動相結合，並在美麗島事件之後受到鎮壓，鄉土文學於焉告一段落。

往後以鄉土為題材的文學走向另外一



種方式。宋澤萊「蓬萊誌異」是一個城市人以疏離回顧的態度交代一個鄉下故事，所採用的是間接轉轉的敘述法；而李永平「吉隆春秋」更創造性地為自己虛構一個無根的鄉土。王德威說：「這些小說一方面嘲笑鄉土文學的傳統，但另一方面，却只不過標誌著狹義的鄉土文學的沒落，而把更寬廣的鄉土意義發揮得淋漓盡致。」

相比於鄉土文學，以城市生活為題材的小說却遠遠晚出了十年之久。七〇年代末期，蕭麗珊寫「我兒漢生」，那是一個中產階級女性企圖做好母親而失敗的故事，李昂「一封未寄的情書」，以台灣都市成長為背景洞察都市女性的心理歷程，此外，陳映真、黃凡等的作品，都屬於現代城市文學。王德威認為今天的台灣已高度都市化，「城市文化、環境和生活經驗均能給予現代文學在題材和風格上有更可發揮的潛力，而且大都市中複雜的問題，也是鄉土文化所無法涵蓋的。」

王德威又討論了現在台灣小說中一個有趣的現象——以性為象徵，寄託反叛現實的意識。在這些小說中，性通常被用為政治的比喻，將現代人的性關係拿來諷刺政治問題。李喬的「恐男症」、林雙不「決戰星期五」、王禎和「玫瑰玫瑰我愛你」，都對台灣現存的政治情況抱有笑諷的態度。

八〇年代的作家也許沒有六、七十年代作家的忠誠，但他們却更為靈活運用文學的形式、技巧和意象，把台灣的歷史和社會變動轉化為創作的素材。王德威說，小說不是一個透明的媒介，務必反映人生，但基於文學是社會文化運作的一部份，社會環境中種種人際關係和生活經驗都是作家成就作品的泉源。

王德威畢業台大外文系，於威斯康辛大學攻讀比較文學，取得博士學位後，返台大任教四年。他以現代文學理論重新詮釋近代以來之中國及台灣文學，受到批評界的注意。他現在任教於哈佛大學東亞系，主講中國現代文學。

——宋明怡——

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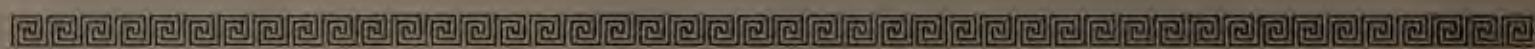


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恭賀新年

一種矛盾的情結

話白蛇



晉君

家喻戶曉的白蛇傳，無論是以話本或戲劇的形式出現，情節不外乎白娘子由蛇身化為美女，與許宣結為夫婦，後遭法海和尚阻撓，被收服並鎮壓於雷峰塔下。此類人蛇邂逅的故事，究其源流可追溯到唐代無名氏所撰之兩篇「白蛇記」傳奇，內容大同小異，簡述如下：

李姓顯赫世家之子一日乘暇遊街之際，遇一白衣美女，相隨至其住宅，出重金替白衣女還債作爲登堂入室之條件，飲酒作樂數日之後方回家，隨即神智恍惚暴斃而卒。家人試尋白衣美女住所，只見一樹及一空園，探聽之下，才知有一巨大白蛇常常盤旋樹下。

這二篇錄於太平廣記的白蛇記，可以說是現今所有白蛇故事的老祖宗或原型，經過各朝代的渲染，害人的白蛇逐漸變爲具有人性，敢愛敢恨的白娘子，再加上道教修煉成仙及佛教色慾皆空等觀念亦滲入其中，白蛇的故事遂由屬於貴族的傳奇演變爲尋常百姓的話本及地方劇本。白娘子也成爲普遍受同情的對象，正如魯迅在他的「論雷峰塔的倒掉」一文中說：「除了幾個腦髓裏有點貴恙的之外，可有誰不爲白娘娘抱不平，不怪法海太多事的？」

然而，白蛇畢竟是畜性孽障，非我族類。也許是與報復天下如許宣般負心的男人，如法海般不通人情的假道學，當代的中國文學中白蛇的冤孽重又出現，而且更要人命、更神通廣大。那就是名小說家白先勇筆下的「尹雪艷」。小說中的她總也不老，總是一襲雪白或銀白，而有錢有前途的男人也總要陷入她的圈套，最後不是家破人亡，就是身敗名裂。「永遠的尹雪艷」真的三個男人和「白蛇記」中的李姓納子弟一樣，都是前途大有可爲，却爲了一個「要命的女人」(femme fatale)拋棄妻子，置正經事於不顧。論到將此類要命的女人置於「蛇」的形象中，可謂其來有自。本來，蛇因爲身形曲折滑溜，行動飄忽無常，有些甚且具有毒性，常被世人認爲具有蠱惑、妖媚、狠毒等特性。許多原始民族亦往往僞於這種神秘性，將

蛇作爲其圖騰信仰的對象。中國人的十二生肖，蛇亦占了一席之地，可以說絕非偶然。俗語所謂「蛇蠍美人」正充分說明蛇充滿了危險的誘惑力。這種對蛇的看法中外皆然，可以說是人類的共同看法，伊甸園中那條魔鬼化身的蛇，正是「誘惑」的

中的上帝、魔鬼、以及人三者之間的關係。上帝授權給魔鬼，讓魔鬼考驗人類，人若通過考驗，縱使受了大苦，還可以全身而退，落個「代罪羔羊」之名，就好比舊約中的約伯一般。人若通過不過考驗，就只須有永劫不復了，正如夏娃及亞當，或甚至

一樣，背後其實有一套極嚴肅的社會道德規範在支持著。簡單地說，就是「婚姻」——人類若受誘惑而破壞了婚姻，就該得到懲罰。白蛇記裏的李公子一見到白衣美女就忘了門當戶對有助仕進的妻子；許宣受了外人挑撥，放棄神仙眷屬的生活，導致後來的妻離子散；尹雪艷裏的三個男人和白蛇記的李公子一樣，不惜犧牲家庭以博得美人青睞。等於說，他們都片面地破壞了婚姻這種維繫社會安定的契約關係。因此，類似白蛇這樣的故事，可以說是藉著懲罰負心的男人，反映出一般人民心目中對社會秩序的渴求。正如伊底帕斯王雖然是在不知情的狀況下犯了亂倫大忌，仍必須自我懲罰及放逐，否則沒有詩的正義(poetic justice)，難以維持社會安

捉摸及致命力。因此，白色在此處成了象徵，代表人類對神秘不可知的美麗事物恒久的好奇與追尋。尤其像白蛇這樣兼具人及不老神仙的特質，按照文化人類學的說法，正是一種「禁忌」(taboo)，代表一個民族公認應該避免或禁止的對象。禁忌的觸犯意味著嚴厲的懲罰，然而，越是不可碰的禁忌，越具有致命的吸引力。白蛇的形象一再出現，說明了某種人類的心態長久以來一直沒有改變：一方面強調婚姻道德的重要性，一方面却又無法克服好奇心，不斷地去觸犯禁忌。也許，這就是人類的矛盾吧！

編者按：晉君畢業於台大外文系，却熱衷於中國古典小說研究。她說，中文系的人大都外文能力不強，無法把中國文化推廣出去，故此她決心先治好英文，作爲進一步探討中國文學的基礎。她現時就讀於哈佛大學東亞系研究院碩士班課程，並表示將致力於中國民間文學的研究。



白素貞和青兒是幻化爲人身的孽障。

具體實例。

男人遇到蛇蠍美人，便禁不住誘惑，要是遇到像白蛇這種非人非動物，却又半人半動物的妖孽，那更是只有乖乖受操縱的份兒。這種情況，套用西方結構主義早期研究一般民間故事的說法，就好比舊約

後來的浮士德。然而這裏的上帝並不一定只具有宗教上的定義，也可以代表人類生活中約定俗成的一切社會規範。換句話說，上帝這個觀念代表某種道德架構或文化背景。中國的白蛇之所以能考驗男人，有如上帝與魔鬼訂契約，默許魔鬼考驗人類

定。

再說到白蛇的顏色。由於她既是人，又是動物，便很容易讓人同時想起白雪公主及梅爾維爾筆下「白鯨記」裏的莫比敵(Moby Dick)。她有白雪公主美麗的的外表及吸引力，而同時又有莫比敵的難以

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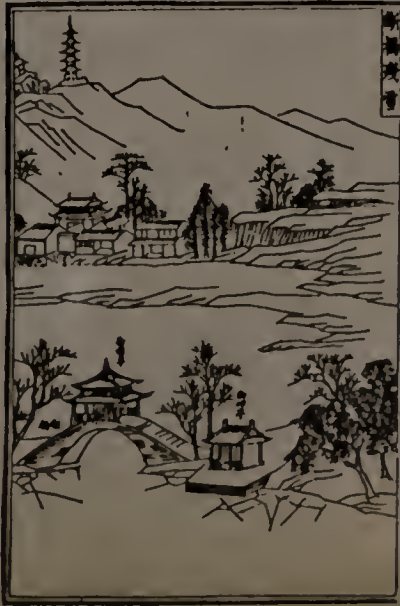
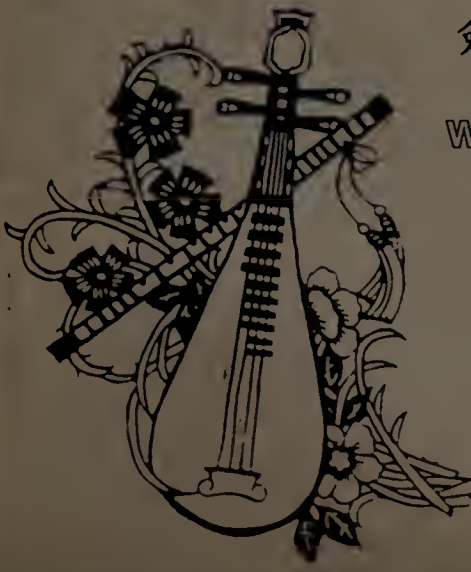
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蛇年大吉

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兒時過年四首

丁錫齊

一、確聲

乞食之聲起四鄰，迴響午夜又清晨。
更傳風鼓催春杵，爲造年羔搗粉頻。

二、守歲

兒時守歲與翁豪，吃罷年餐又吃羔。
祖母封錢分利士，燃燈買臘掛符桃。

三、採青

大早新年去採青，沿堤繞壩下畦町。
蔥芹蒜芥荷蘭豆，頃刻籬筐菜已盈。

四、賀年

八音齊奏慶華堂，打唱彈吹各自忙。
一曲臨平歡樂調，唱來物阜與人康。

舟舩雙週

張建勳題



珠江樂府近稿

朱紹昌

長安

長安昨夜多風雨。渭水朝來生錦紋。
未向吳王江上望。早知梧葉又紛紛。

烏鵲

春時群燕巡檐急。夏日林鳩繞樹忙。
已分秋陰隨節近。營巢烏鵲意茫茫。

垂楊

城上嚴寒撼彩旗。城中兒女說分離。
垂楊未解秋情薄。猶傍殘陽弄舞姿。

四十年

四十年來草木蘇。一千萬里長平蕪。
長安道上新栽柳。記得風狂雨驟無。

坦途

開放焉能竟偉功。清源正本道方隆。
坦途只有行民主。選出賢能致大同。

冬日雜詩三首 (七律)

一、曉雪

雪神妙手過天功，頃置乾坤粉琢中。
臥看窗前飄落絮，斜聆戶外刮橫風。
天東碧落方施白，海畔晨霞漸抹紅。
回望廣西披素柏，雄姿矍鑠白頭翁。

二、燈飾

聖誕華燈飾幾重，繽紛百彩遍西東。
珍珠架上千層綠，翡翠叢中萬點紅。
舉目疑臨螢火陣，回眸宛似在星空。
耶穌此日如光駕，定向人間論作工。

三、冬園

冬園百木葉消齊，滿目空枝色似泥。
野草彫殘青盡褪，寒蛩瑟縮倦啼啼。
榮枯進退從天意，壑達窮通未我迷。
枕畔公侯原一夢，朱帘捲下夕陽西！

愛吾廬近詩

司徒天正

觀五月花船複製品

浩浩波光映，遙憐五月花。
浮天鼓勇去，滄海一帆斜。
始嘆生還少，終酬富庶家。
憑闌思古意，壯志尚堪嘉。
爲長男完婚有感

波士頓公園二首

小橋流水繞池堤，幾樹垂楊拂岸低。
最是江南風物在，亂紅飄處雨凄凄。



古木參天雜草香，啼鳥聒聒越橫塘。
遊人躊躇來還去，雕像殘碑沐夕陽。

波城見杜鵑花

別却紅棉與紫荊，西來喜見杜鵑名。
朱顏不爲冬寒減，一樣春深艷滿城。

春日寄懷紹昌詞長二首

陌上紅芳爛漫開，紛紛蜂蝶日飛回。
斜陽染盡堤邊色，定有詞人覓句來。

楓葉成陰綠滿窗，杜鵑開遍柳條長。
波城五月清和候，我亦多情話故鄉。

香港月曆圖

樓臺聳立揭西風，耀眼繁華夕照中。
舊約已隨人事散，莫從圖畫憶孤衷。

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and Prosperity
in the Coming Year

Ronald Alman
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Warren Pepicelli, Manager
Helen Jue, Assistant Manager





Quincy racial incidents are still being reported

But many say tensions diminish

by Robert O'Malley

When racial harassment of Quincy Asians came to the public's attention last fall, city and law enforcement officials, as well as community activists, made a concerted effort to address the problem.

Meetings were held, the mayor sent a letter to residents warning them that racial harassment would not be tolerated, the district attorney's office sent personnel into the schools to discuss civil rights violations, and a North Quincy subcommittee of the city's Human Relations Committee was formed.

At the same time, racial incidents, such as the smashing of car and house windows belonging to Asians, have continued to occur, though apparently with less frequency than before, according to most accounts.

Meanwhile, although Asians were the victims of the recent outbreak of racial harassment and the prime focus of concern, few, if any, Asian community leaders have emerged - a situation that some attribute to the newness of the community and the fact that Chinatown in Boston continues to be the Asian community's cultural focus.

Nevertheless, the consensus seems to be that Quincy has responded quickly to the racial problem, though how deeply rooted the proposed solutions are remains to be seen.

"I think there's an awful lot of positive things going on," said Sgt. Thomas Casey, human relations officer of the Quincy Police Dept. and the prime mover behind focusing public attention on the racial incidents.

Still, added Casey, incidents continue to be reported - the most recent being the pellet-gun shooting of a house window and the smashing of car windows at the homes of Chinese and Vietnamese families in North Quincy in December and January. Casey said other window-smashing incidents have also been reported in other parts of the city.

While the police have yet to prove that the most recent incidents were racially motivated, all evidence seems to point in that direction, since no other homes on the street were vandalized, Casey said.

Casey, however, seemed optimistic that the city's racial climate was improv-

ing, saying that the current effort by the Quincy Schools to educate students on racism was an important step forward.

Alicia Coletti, equal opportunity coordinator for the Quincy School Dept., pointed out that while some tensions continue to exist in the schools, no new incidents - like the fight between Asians and whites last fall - have been reported. The school department, she explained, is taking steps to reduce those tensions through curriculum changes intended to bring Asians and white students closer together.

In talking with students, Coletti found that, when the city's racial tensions were made public last year, "There was a lot of resentment on both sides, but now there has been an improvement."

"It's just going to take time," she added. "It's not going to happen overnight." The schools, she explained, plan to include a "World of Difference" component in the social studies program to give students a firmer grounding in cultural and racial differences.

In addition, the school department has received a grant that will support workshops on prejudice and cultural differences by the Asian American Resource Workshop and the Anti-Defamation League.

"The more we know about people the less likely we are to be prejudiced," said Coletti, who added the plan now is to set up a program in which white and Asian students would be grouped together in order to get to know each other better, though exactly how that would work hasn't been made clear.

Following public acknowledgment of the city's racial problems, most of which were centered in the North Quincy section of the city, the North Quincy Subcommittee of the city's Human Relations Committee was formed. "It's a method for trying to organize for peace," said Ann McLaughlin, coordinator of the city's Gateway Cities Programs and an advisor on Asian affairs to Quincy Mayor Francis McCauley.

City councilor Thomas Nutley, she added, was charged by the district attorney's office with creating the subcommittee to address the racial problems that

Continued on Page 7C



Police focus attention on Oxford St. gaming

When Boston police arrested 23 men for illegal gambling at a Chinatown club Jan. 2, it would have been another of the police department's fairly routine gambling raids if it weren't for one of the men arrested.

Charged in the raid at 32 Oxford St. was Stephen Tse, 39, of Braintree, who is alleged in a government report to be the leader of organized crime in Boston's Chinatown.

Moreover, the raid came several days after police said about 25 shots were fired from "a rapid fire type of gun" Dec. 29 in the vicinity of a parking lot between Harrison Avenue and Tyler Street in the central business district of Chinatown. Police, who declined to say if the parking lot shooting and the gambling raid were related, said 23 spent shells were recovered at the scene of the shooting, which occurred at 11:28 p.m.

At a hearing in Boston Municipal Court last month, 21 of the men - including Tse - were fined \$50 for illegal gambling. A police spokesperson said police may seek a court order to close the club, which has been raided numerous times in the past.

Meanwhile, two men were arrested Jan. 20 in the hallway of 32 Oxford St. and charged with unlawful possession of firearms. Charged in the incident were Jimmy Soo Hoo, 30, of Quincy, and Wei Hua Ye, 18, of Chelsea.

Police said that several detectives, who had been watching the Oxford Street building, approached the doorway where 12 men, some alleged to be members of the Ping On gang, were gathered.

Apprehended by police when he attempted to flee, Hoo was found to be carrying a 9mm automatic pistol, police said. Ye, meanwhile, threw a .44 caliber

pistol down the stairwell next to 32 Oxford Street, and was held at gunpoint by police until the others were searched for weapons, police said.

The two men were to be arraigned in court Jan. 23.

According to the April 1986 President's Commission on Organized Crime Report, the principal leaders of Chinese organized crime in North America were alleged to have met in Hong Kong to discuss "a possible detente between major rival groups."

"According to a witness, who cannot be identified," the report states, "those in attendance included Kis Jai (Peter Chin), leader of the New York Ghost Shadows under Eddie Chin; Vincent Jew, West Coast leader of the Wah Ching; Danny Mo (Danny Mo Sui Chen), the operational leader of the Kung Lok Triad in Canada; and Stephen Tse, leader of the Ping On gang (which dominates Chinese organized crime in Boston), who is believed to be a former associate of the 14K Triad in Hong Kong." Tse was jailed for 17 months for refusing to testify before the commission, police said.

Tse was unavailable for comment. The report further states that the group "burned the yellow paper," a ritual that symbolizes brotherhood and the start of a new venture. In addition, the report alleges that the group formed a joint venture, the Oriental Arts Promotion Company, to monopolize Chinese entertainment from Hong Kong and Taiwan.

Formed in the early 17th Century as resistance groups to the Ching Dynasty, the so called Triads, or secret organizations, regrouped in Hong Kong and Taiwan after the Communists came to

Continued on Page 7C



John Chan, Quincy's Asian community leader, stands in front of a fence in North Quincy where Asians live. R. O. Malley photo

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Bringing Asian issues to television

An almost palpable tension fills the nearly empty studio. Bernadette Yao, the host of Channel 7's "Asian Focus," stares into the camera and waits. Across from her, three guests sit in chairs and stare into the set's bright lights; in front of them, technicians stand behind video cameras, ready to give the signal for the taping to begin.

Then, as if a switch had been turned on, Yao eases into her introduction, quickly turns to her guests and starts the night's discussion. Yao wants to know why so few people have been charged with civil rights violations in Quincy, where in recent months numerous incidents of harassment of Asians have been reported.

One by one the show's guests - Fred Dow, executive director of the Asian American Resource Workshop, Paula Bock, a reporter for the Quincy *Patriot Ledger*, and Andrew Leong, an attorney

for Greater Boston Legal Services - discuss the difficulties involved in prosecuting people on civil rights charges.

At issue is an incident that occurred in Quincy Halloween night in which white teenagers threw eggs at a car in which Asians were riding. Eventually the windows of the car were smashed and racial slurs were allegedly directed at the Asians. For many it seemed like a clear-cut case of racial harassment. In this case, though, the civil rights charges didn't stick: it was a dark night and it was hard to say who used the word "gook," plus the white teenager denied saying it.

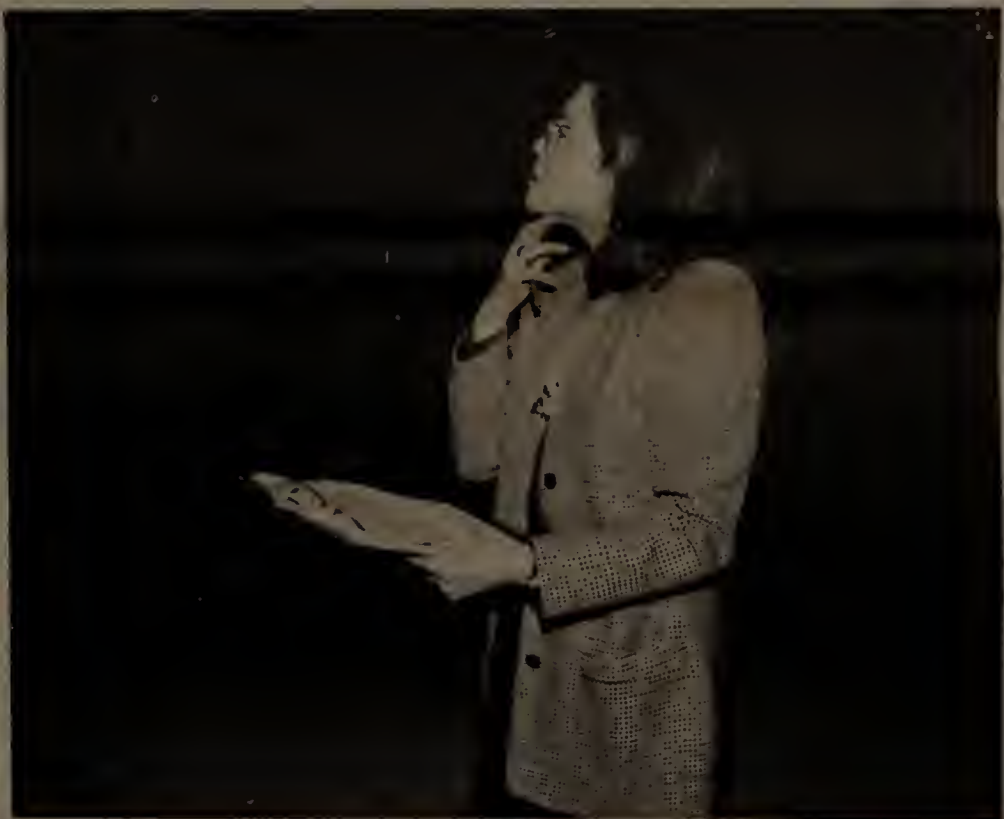
Slowly the three guests approach the subject from different points of view. After a tentative start, the guests gradually ease into the discussion, rebounding off each other as the show gathers momentum. Finally, the moment arrives when the guests seem to have forgotten the presence of the cameras, discussing



View from behind the camera at the taping of an "Asian Focus." program.



Bernadette Yao before the taping starts.



Bernadette Yao.

photos by Robert O'Malley

the issue as though they were three friends in a living room rather than three guests on a television show.

The ease with which the three guests carried the show along makes her job much easier, says Yao, who has been hosting the Sunday morning Asian issues show for more than a year now. As associate producer and host of the Channel 7 documentary "Violence Against Asians," Yao was recently awarded a gold medal in the Social Issue/Current Event category of the 31st International Film and Television Festival of New York.

"Each of them have spoken extensively on this issue," says Yao, explaining the

ease with which the three guests carried the program. The greatest satisfaction, she suggests, is "watching the three of them take off."

"That is the ultimate," she adds, explaining that "it's hard to do that one-to-one in an interview show."

While viewers may think that the guests simply walk into a television studio and begin answering the host's questions, there is actually a fair amount of preparation involved in making each program.

Yao explains that before the show she discusses with her guests the kind of questions she wants to ask, as well as topics they might want to discuss. Still,

despite the preparation, every show is still a role-of-the-dice, Yao suggests.

"I try to, but I never feel like I have that control," says Yao, explaining that once a show begins, there's always the possibility that a guest will go off on a tangent, in which case she has to guide the discussion back to the original subject. "It's trying to manipulate the conversation without trying to get them to say what you want them to say," she says, explaining that there's a fine line between guiding, versus controlling, the guests.

In many ways, she says, "Asian Focus" has made her more aware of what it means to be Asian and has also given her the opportunity to see that "other people have had experiences I've had." Also, she adds, "I get to meet so many people in the Asian community and ask the questions most people are curious about."

In addition to trying to help others Asians get involved in television - she notes that while Asian women seem to be breaking into television, Asian men still seem to be left out - Yao says she wants,

in the course of her programs, to help bring "out Asian Americans as themselves and not as a stereotype."

Moreover, she adds, it's time for Asians to make themselves more visible; "to stop keeping their feelings in." It's important, she adds, for Asians to become more active in the community, and "become more vocal and tell people what they feel." Asians, she says, should be ready now to "let people know them."

Yao recalls something an Asian viewer said to her at a showing of her documentary, "Violence Against Asians." She was asked why she was just focusing on violence against Asians. After all, he said, haven't the Italians, the Irish and other ethnic groups had to confront the same discrimination when they arrived in America.

For Yao, though, that wasn't the real issue. "Now you have the chance to bring out your unique problems, your unique differences," she told them. "A lot of Asians have a difficult time being in the focus of things, being in the limelight."

- R. O'Malley



From left, Yao, with guests Paula Bock, Andrew Leong, and Fred Dow.

*Wishing the Chinese Community
A Happy and Prosperous New Year*

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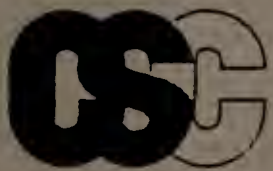


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IN THE NEIGHBORHOOD

Campeau plan offers \$18 million in linkage

by Robert O'Malley

Campeau Corp. officials told the Chinatown-South Cove Neighborhood Council recently that about \$15 million in housing linkage and \$3 million in job training funds would be available as part of its planned Boston Crossing project.

Nancy-Ellen Hayes, development officer for Campeau Massachusetts Inc., said the firm wants all of its linkage money to be directed to Chinatown but suggested that the city would have the final say in the matter.

William Moy, moderator of the Chinatown-South Cove Neighborhood Council, seemed confident that the money would go to Chinatown. "The housing linkage is almost assured of going into Chinatown," said Moy, adding that job training money as well would likely be set aside for Chinatown projects.

Campeau also suggested that some of the available housing linkage money could be used for the proposed Chinatown community center, which currently has no source of funding.

In a presentation to the council, Campeau officials outlined the firm's \$600 million plan for its downtown properties, which would include:

- * Renovating and adding six levels to the section of Jordan Marsh along Washington Street; raising the Jordan Marsh section at Summer and Chauncy streets and replacing it with a 21-story twin-tower office building.

- * Redesigning Lafayette Place.

- * Building a five-story Bloomingdale's department store with a 36-story office tower at the current site of a parking lot at Haywood Place and Washington Street.

- * Adding an underground 700-1000-space parking garage under Bloomingdale's.

Carl Geupel, Campeau's project director, said construction of the project would probably begin in 1990 and end in 1996.

Because of the size of the project, Campeau officials were asked to address



An aerial view of the three new office towers and a renovated Jordan Marsh being proposed by the Campeau Corp. The large tower in the foreground will rise above Bloomingdale's and the two behind it will rise above what is now the Jordan Marsh building at Summer and Chauncy streets.

a number of Chinatown concerns.

Jeffrey Young, an observer at the meeting, questioned the impact the large Campeau project would have on traffic and expressed concern that real estate prices in Chinatown would rise, leading to the gentrification of the area. He also noted that the tower above Bloomingdale's would be a "pretty tall building right on the edge of Chinatown."

Geupel said that Campeau was in the process of studying traffic in the area and would be looking at various options to make traffic flow more smoothly. He said the firm would also emphasize use of public transportation and "ride pooling." "It's a risk," he added, referring to potential traffic problems. "But we have to study it."

Young also asked how many of

the projected 12,000 new jobs would be available to Chinatown residents, many of whom have limited English and questioned if neighborhood residents would be able to afford shopping at Bloomingdale's.

Geupel said that Campeau wanted to hire Chinatown residents, especially given the fact that they could walk to work, and that there would be money available for job training. He also said the entire project would cover all "price points," and would not consist solely of high-priced items.

Neighborhood council member Neil Chin asked Geupel if Campeau would be willing to develop an apprenticeship program in which Chinatown residents would be trained - especially in language - and would have a guaranteed job waiting for them in Bloomingdale's or Jordan Marsh once they had completed the program.

Geupel said that workers need "pretty good English to work in a store" but added that such a program might be workable if it were started early. Chin, however, replied, "I think I'm looking for a little bit deeper commitment than that." Geupel added that it was something that could be discussed further.

Elliot Stone, vice chairman of Allied & Federated Stores, said Jordan Marsh always needed workers, adding that Asians who have worked at the store have performed well in the past.

"They are better workers than most people we can get," he said, admitting, however, that a major obstacle would be language. "You got to get over the language barrier," he said. "That's the real issue."

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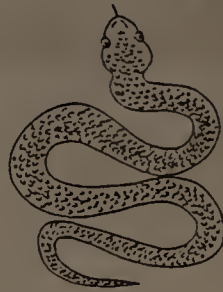




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FROM PAGE ONE

Quincy

Continued from Page 1C

seemed to persist in the North Quincy section of the city.

While McLaughlin suggested that "things in the school have quieted down," she believes that tension still exists. She pointed out that when Sgt. Casey spoke to students at North Quincy High School recently, he still heard such remarks as, "Why do these people have to live on my street?"

"They're getting it from their parents," added McLaughlin, explaining that some of the anti-Asian sentiment can be attributed to fear of change as well as communication problems between Asians and whites that are rooted in language and cultural differences. "All people in situations facing change react in a way that is probably self-protective," she noted.

In addition, she suggested that white people often mistake Asians' silence for unfriendliness, failing to realize that their language abilities often remain tentative and that silence in their own culture can be interpreted as politeness.

Acknowledging that many residents of North Quincy fled from South Boston and Dorchester when busing was implemented to desegregate the schools, McLaughlin notes that some people may be leery of any kind of major change. "I don't think it matters that they're Asians," she said. "It's fear of change and fear based on some legitimate life experiences."

Nutley, meanwhile, suggested that most of the problems are being caused by young people and that the Human Relations Subcommittee is trying to educate them on the seriousness of civil rights violations. "We urged parents, brothers and sisters to explain this to children," he said, adding that "the idea is to jump on this very quickly."

While Nutley believes that the harassment incidents for the most part are the work of teenagers, he suggested that Asians are perceived as an economic threat by some people because they're buying homes in the neighborhood. "I suppose there's going to be some resentment," he said.

After racial tensions became widely reported and the mayor sent his letter to city residents, Nutley received letters and phone calls as part of, what he calls, a backlash from people who charged that the mayor's letter implied that all Quincy residents were racists.

John Chen, Quincy's liaison to the Asian community, feels that the city's racial climate has improved, though he admitted that there have been some incidents. "This is a minority of people who try to create the prejudice," said Chen, adding that once people became better acquainted with Asians there would be less misunderstanding.

Chen, however, admits that, "Most of the Asians, if they know about these incidents are a little bit upset. But they try to ignore it," he adds, "and hope it doesn't happen again."

Father Francis Kelley, a member of the city's Human Relations Committee, and a priest at St. Boniface Church, said he believes that both Catholic and Protestant churches are trying to deal with the problem in the early stages - unlike what might have been expected 20 years ago if the same problem developed. "This is the kind of thing we probably didn't do in the busing situation in Boston," he said.

Agreeing with Father Kelly is the Rev. A.H. Wismar, pastor of the Wollaston Lutheran Church, which provides English classes for the Asian community. "I think it's quieted down," he said, adding, however, that he's unsure if it's the winter weather that has led to the calm - since troublemakers won't spend as much time on the streets - or whether real progress has been made. "I think it's really to the credit of the city, the police department and the mayor," he added.

While city officials have attempted to address the racial issue in recent months, few spokesmen have emerged from the Asian community and no one leader with full community support has come forward.

However, one Quincy resident, Peter Jae, has organized a community group called the Federation of Quincy Asian Residents. Jae is optimistic that conditions have improved. "I think things now are all set," he said. "It's quiet. It has been controlled."

"We have not seen leadership rising out of the Asian community there that is not connected with City Hall," says Fred Dow, executive director of the Asian American Resource Workshop, which will be involved in a Quincy program to address racial issues in the city's schools.

Part of this, says Dow, can be attributed to the fact that, unlike Chinatown in Boston, the Asian community is relatively new in Quincy. In the last few years the number of Asians in the city has grown dramatically, with current estimates showing an Asian population - consisting mostly of Chinese and Southeast Asians - of 8,000-11,000.

"Chinatown is still apparently the center of even the Quincy Asian community," said Carlton Sagara of the Asian American Resource Workshop. "It's still a fairly new community, only a few years old, though they seem to be trying to do something."

Although Dow believes the city is trying to address the problem, he pointed out that last spring he had discussed potential racial problems with city school officials, who at the time didn't think the problem was serious enough to warrant intervention.

"Our sense is that people are interested in providing band aid measures," added Dow, explaining that officials seem willing to act "as long as it doesn't jeopardize them politically."

Despite the belief on the part of officials that the situation has improved, incidents continue to occur, with few of the perpetrators being caught.

On Halloween night, a dispute arose between Asians and whites after eggs were thrown at the Asians' car. The windows of the car were eventually smashed and racial slurs were allegedly directed against the Asians.

However, civil rights charges were dropped in connection with the incident, which several people suggest was a clear instance of a racially motivated act.

Gambling

Continued from Page 1C

power and are alleged to have been involved in drug trafficking, illegal gambling and other criminal activities. They were said to control drugs shipped out of Hong Kong that originated in the Golden Triangle, the report states.

According to the report, Triad-like crime groups are now operating in major American cities "and are active in drug trafficking, illegal gambling, and loan-sharking, among other sophisticated offenses." The report also says they operate through youth gangs.

The report states that investigations into the Triads are often difficult, since police "inevitably confront a cultural resistance in the Chinatown communities, where distrust of non-Chinese authority still exists - in large part a legacy of past racism against Asian-Americans."

Seized in the 9:30 p.m. Oxford Street raid were \$21,506 in cash and a 22-caliber handgun, as well as gambling paraphernalia, police said. The men, whose ages ranged from 19 to 65, were playing Pei Kui when police raided the premises with a search warrant.

Boston police said Ping On members are believed to be connected to attempted extortions of Chinatown businesses in recent months. While one police official said that the gang seems to take care of a lot of problems, they are also said to be "part of a gambling ring." The group is alleged to include older and younger members. "It's alleged that they're involved in drug activity," one police official said.

While no one was hurt in the parking lot shooting in which bullets were fired at buildings and at parked cars, police went door to door searching in nearby buildings for suspects or possible victims of the shooting. Police believe the shooting, which is still under investigation, was meant as a show of power in a possible dispute between rival gangs or between the Ping On gang and a splinter group.

One police official suggested that the Ghost Shadows, a rival New York gang, is sometimes involved in gang rivalries in other cities, but does not seem to be causing problems in this area.

Many people, police said, refused to open their doors when police searched the area for the gunman. Twelve people were apparently in the area at the time of the shooting but police don't know if any will be willing to talk.

While one police official said there are more than 10 locations in Chinatown where gambling takes place, he said there are probably just two large games where the stakes are high, one of them being the Oxford Street club.

One police official said that gambling establishments have sometimes been robbed by youths - often from out of town - who enter the establishments and demand money.

Although small-time gambling in general seems socially acceptable in Chinatown and the smaller operations are left alone by the police, several people noted that many Chinese do not condone it and consider it a "social disease," with some people losing large amounts of money.

While police declined to comment on alleged gang trafficking in drugs, they said that people have been arrested on heroin and cocaine charges in Chinatown.

- R. O'Malley

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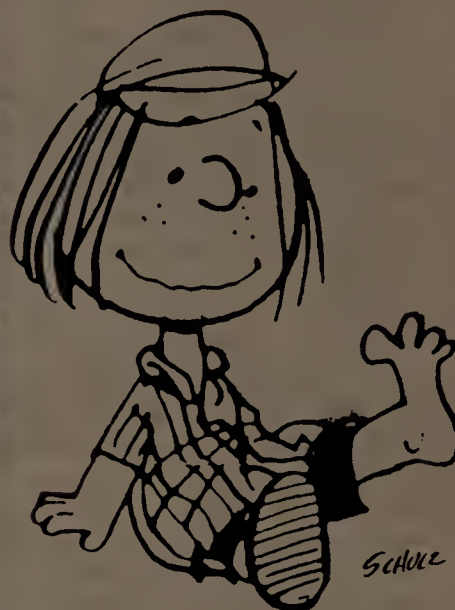
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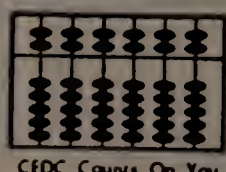
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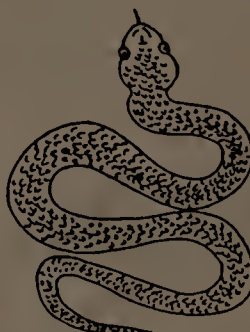
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經常聚會時間

主日崇拜：主日下午二時正
主日學：主日下午一時
青年團契：星期五下午七時半
少年團契：星期六上午十時半
查經禱告會：星期三中午十二時
歡迎主內同道，華人僑胞蒞臨參加，共同崇拜同
頌主恩，本堂另設有移民入籍班，
歡迎來電詢問。

電話：(617) 423-3798

何健生牧師

Invitation for Bids

The Wayland Housing Authority will receive sealed bids for Scattered Site Housing Modernization (HUD CIAP No. MA 101-901) at Wayland, MA until 12:00 Noon E.S.T. Time on February 15, 1989 at the office of the Wayland Housing Authority, 106 Main Street Wayland, MA 01778 at which time and place all bids will be publicly opened and read aloud.

All bids must conform with provisions of General Laws (Ter. Ed.) Chapter 149, Sections 44A to 44L inclusive and the Instructions to Bidders.

Filed sub-bids will be taken for the following portions of the work.

Painting
Plumbing
Heating Ventilating and Air Conditioning
Electrical Work

All such filed sub-bids shall be in the possession of the Wayland Housing Authority not later than 12:00 noon E.S.T. Time on February 2, 1989 and forthwith after said time will be publicly opened and read aloud. Not later than February 3, 1989 the Wayland Housing Authority will mail to General Contractor on record, a list of sub-bidders not rejected by the Wayland Housing Authority and the general bidders excluded from using such sub-bids, all in accordance with the provisions of Sections 44A to 44L inclusive of Chapter 149 of the General Laws.

Copies of the contract documents may be obtained at the office of the Wayland Housing Authority, 106 Main Street, MA 01778 by depositing of \$30.00 in the form of check, with the Wayland Housing Authority, for each set of documents so obtained. The amount of the deposit will be refunded to each person who returns the plans, specifications and other documents in good condition within ten (10) days after bid opening.

Each bid shall be accompanied by a bid guaranty in the form of a bid bond, issued by a responsible surety company licensed to do business in Massachusetts, or cash, or a certified check on, or a treasurer's or cashier's check issued by, a responsible bank or trust company, made payable to the Wayland Housing Authority as follows:

- By bidders for General Contract in the amount of
- By sub-bidders in the amount stipulated below

Each bid shall be accompanied by a Non-Collusive Affidavit attached to the bid.

Attention is called to the following:

- Provisions for equal employment opportunity.
- Provisions for payment of not less than the minimum wages as set forth in the specifications.
- Provisions of Chapter 14, Acts of 1966, imposing a temporary sales tax, Section 1, subsection 6 (d) and (k) exempting the Authority from the operation of such a chapter.
- Requirement to furnish and pay for a Performance Bond and a Labor and Materials Bond as set forth in the specifications.

The Wayland Housing Authority reserves the right to reject any or all bids or to waive any informalities in the bidding if it be in the public interest to do so.

No bid of a general bidder shall be withdrawn, after opening thereof, prior to thirty (30) days, Saturday, Sundays and legal holidays excluded, after the approval by the Department of Housing and Urban Development of the award of the general contract, without the consent of the Wayland Housing Authority.

Wishing You a Prosperous and Happy New Year

新春大吉



樂滿波城

- Mayor Raymond L. Flynn

在所有之上

瑪利娜山栢文社區位於一處有二十五畝的樹林之間，在蜿蜒的公路上面，是南面海灣最新也是最吸引人的栢文住所。有一及二華麗睡房排房，寬廣的一層客廳和多處休閒去處。如游泳池，網球場和集會場所。瑪利娜山供給豪華住宿給任何生活方式的人士。距三號公路和曼斯非德中心僅數分鐘。此栢文社區是經細心計劃，目的是建造一處完美、私人而方便的住屋。瑪利娜山也有一些一房間栢文予聯邦及州府補助租金的申請者（即持有證書／憑單者）。有意的人士可聯絡租務處。

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and
Bilingual Switchboard
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Greater Boston Legal Services has 2 positions open as follows:

Bilingual Secretary (Chelsea Office): Requirements are a min. of 55 wpm and an ability or a willingness to learn word processing. Fluency in Spanish and English is required as well as sensitivity, especially to clients who cannot speak English, and good interpersonal skills, as this person will be responsible for on-going client screening and interpreting for Spanish speaking clients on an as needed basis.

Bilingual Switchboard Operator/Receptionist (Boston Office): Duties include answering and routing all incoming calls, taking messages, making referrals, and managing the waiting area. Experience necessary. Ability to relate well to people in a busy environment is essential. Fluency in Spanish and English is required.

Secretaries: We have several openings in our downtown Boston office. The ideal candidate will have an ability or a willingness to learn word processing. Must type 55 wpm; enjoy a busy non-profit office, and have an interest in serving our low income clients.

GBLS provides excellent benefits, fully paid health/dental family coverage, 3 weeks vacation (4 weeks after first year), generous sick, holiday, personal time. We are an AA/EO/handicap accessible employer. Interested? Send resume to: Susan Bronson, GBLS, 68 Essex St., Boston, MA 02111.

**Town of Brookline
Sanitarian**

Health Department Under immediate supervision of Chief Inspector, incumbent will serve as District Sanitarian responsible for performance of a range of environmental health inspection programs in an assigned district. Supervises work performance of a subordinate Health Inspector. Activities include inspection, documentation and case follow-up in such areas as housing code enforcement, food establishment sanitation, solid wastes, day care, nuisance abatement, and other areas of community activity. Candidates to be Registered Sanitarian, or eligible for R.S. under Mass. laws. Knowledge of applicable statutes, codes, and regulations, and prior inspection and enforcement experience in public health or other relevant area. Possession of valid Mass. driver's license. Salary \$31,600, comprehensive benefits plus 4 1/2 day work week.

Planner

Planning Department Seeking a Planner to be responsible for zoning and design review cases, zoning amendments, other planning studies, and technical assistance to agencies, groups and individuals. Applicants should have a master's degree in planning or equivalent, several years experience, preferably at the municipal level, and excellent oral and written communication skills. Starting salary \$31,600 plus Town benefits. When applying, include writing sample.

Library Assistant II

Collidge Corner Branch Library Cheerful, unflappable, public service oriented person needed to staff busy circulation desk. Tasks include checking books in and out, computing fines, registering new borrowers, and assisting in programs such as story hours and film programs. graduation from high school, college education and previous public library experience highly desirable. Salary \$368.75 per week. 37 hours per week, includes some evenings and weekends.

For all positions send resume and cover letter by February 10, 1989, to Personnel Director, Town of Brookline, 333 Washington Street, Brookline, MA 02146.

An Affirmative Action/Equal Opportunity Employer

本期畫家簡介

本期封面圖畫，為俞山所作。俞山曾先後就讀於福建藝術學校及上海戲劇學院研究所，專治藝術及舞台設計，在上海第一屆沙士比亞戲劇節中，設計

第十二夜之舞台。俞山兩年前來美進入波士頓大學戲劇學院進修舞台設計碩士。他在中國及美國均曾舉辦畫展。
本期年曆彩畫，作者為袁佐。袁佐來自北京，曾在北京中央美術學院學習，後轉學到麻省藝術學院，修習繪

畫藝術，獲藝術碩士學位。現時協助中華藝文苑策劃多項特別活動，包括組團到中國的藝術院校學習體驗等。袁佐於去年夏天在華埠奧士佛街華經會所屬之大樓外牆，奉繪了一幅大型的中國古典山水壁畫，使波城華埠更富美感。
——宋明怡——

新春快樂

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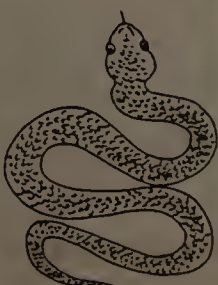
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School offers traditional, transitional bilingual (Portuguese), Follow Through, and Literacy Center programs to 707 students grade K-8.
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School offers multi/cultural education including Spanish language immersion with parent involvement to 141 students grades K-6.
 - **Asst. Principal, King School \$41.9K—\$46.6K**
School offers alternative and traditional programs to 580 students grades K-8 in a multi/cultural environment that includes parent/staff involvement in decision making.
 - **House B Administrator, High School \$44.9K-\$50.1K**
 - **Asst. House Administrators (5 positions) High School \$41.4K—\$46.6K**
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Candidates are requested to forward a letter of application, indicating position of interest and granting permission for community/staff review of credentials, a resume, 3 letters of reference, and documentation of education and experience to Pete Wilson, Personnel Director, Cambridge School Dept., 159 Thorndike St., Cambridge, MA 02141, prior to 4:00 p.m., February 9, 1989.

A complete description of the responsibilities and requirements for each position is available in the Personnel Office.

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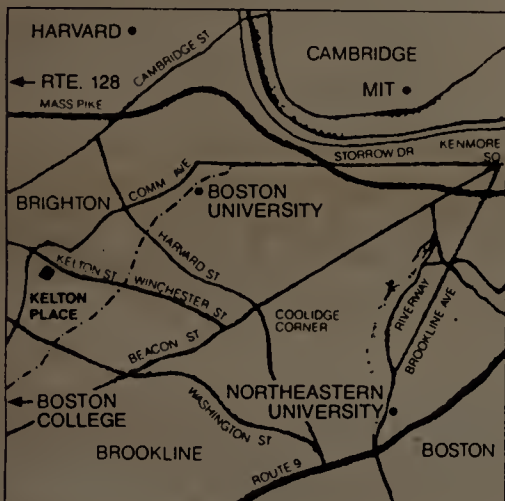
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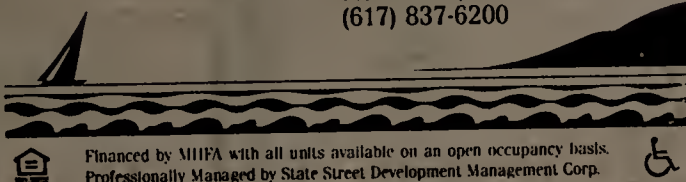
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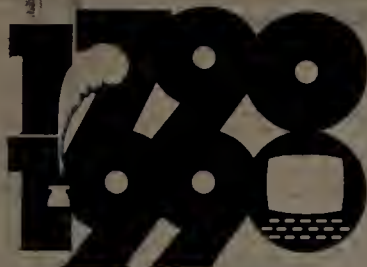
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波士頓中華文化協會合辦的主辦的「波士頓中美名家音樂會」回國訪問團，在北美事務協調委員會駐波士頓辦事處處長林水吉、文化組組長陳樹坤協助下，由台北「環境音樂有限公司」承辦，負責安排音樂會有關事項，目前已定於六月二十一日、二十四日、二十五日、二十六日分別在台北、高雄、台南、台中等地演出四場。訪問團此次以促進中美文化交流為主。

要目地回國開音樂會，會中山張萬新 (Lynn Chang)、陳宏寬、Michael Lee

波士頓中美名家音樂會回國訪問團

特約記者文麗

Ronald Thomas、與王麗文擔任小提琴、鋼琴、大提琴、與獨唱部份。另有百人大合唱

，團員包括數十位美國聲樂家和文化協會合唱團團員；一齣用中文演唱中文歌曲。以音樂當橋樑，表達中國詩詞、歌賦、音樂的精深奧妙，而達到文化交流的目的地。該音樂訪問團並將於六月十一日，星期日下午三時，在波士頓歷史悠久的 Faneuil Hall 舉行，行前公演，招待中美文化、藝術、新聞等各界人士，以壯聲勢。音樂訪問團目前華裔男音部尚需數名

男中音、男低音，有興趣參加試唱的華裔，請速與籌備主席或總幹事聯絡，他們的電話是：李豐盛六一七一八六一一七五七三、湯耀武五〇八一六五三一〇八六二、譚嘉陵六一七一二五九一八一九五。

分派防腐性垃圾桶 華埠為市府清潔城市行動 的首要對象

市長費林聯同華埠商人及僑領，在五月五日將防腐性垃圾桶發給社區內一些商店及居民，作為清潔城市的先鋒行動。當日所發出的防腐性垃圾桶約四百個，遍及中央幹線計劃中受影響的社區。費林說，他們派發這些垃圾桶將會有效地減少這區腐敗性廢物所造成的影響。他並指出，這個計劃是社區領袖、居民聯同森木腐敗控制公司，以及市府的職員，經過十八個月的籌劃辛勞，才得以貫徹。

華埠之所以被選為這個計劃的先鋒實施對象，因為華埠雖然細小，却高度集中了許多餐館、商店和私人住戶。費林的華埠社區聯絡人李健遠聯繫森木公司和社區，而成立這個計劃，華埠社區議會、中華公所、華人經濟發展協會和華埠美化委員會，並給予大力支持。

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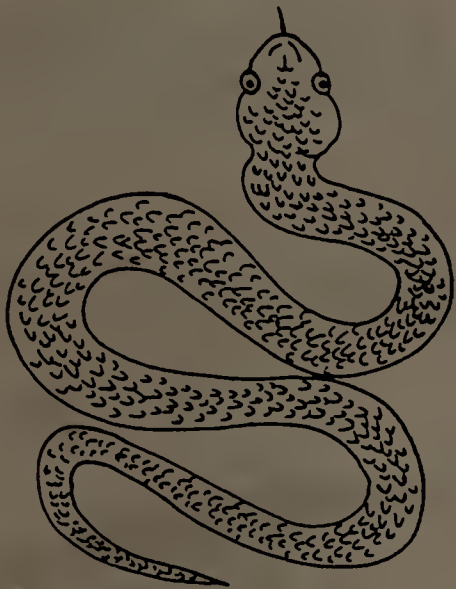
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華埠社區整體計劃第二階段 討論華埠建築及土地使用法規

當局盼大眾踴躍參予 出席討論人士稀少

進入第二階段之華埠社區整體計劃，着重於土地使用、住宅建設、社區服務、商業、經濟發展及交通之規劃。討論範圍包括對建築高度、密度、使用等法定標準、規則及要求，還有對都市計劃、公衆利益和開發提案之審核。

華埠南灣社區議會及波市重建局自一月起即連續舉辦一系列之社區分組討論和作出社區簡報。其程序表為：

※元月十一日（星期三）：土地發展策略、法規，建築高度、密度及華埠內的分區使用法則。

※元月十七日（星期二）：議會土地使用及發展小組、建築高度及密度之法規及審核，土地發展策略。

※元月二十五日（星期三）：商業及經營開發策略、法規，尼倫街以北華埠中心區討論。

※二月一日（星期三）：住宅及社區服務改善策略、法規：尼倫街以南華埠住宅區討論。

※二月十六日（星期二）：交通改善策略、法規：整體討論。

※二月二十一日（星期二）：為華埠南灣社區議會月會，由大會審核推薦華埠社區整體計劃定案及建築和土地使用法規。

每次小組討論均有整體簡報，所有討論以英、粵語進行，華埠社區整體計劃之最後定案，及華埠建築及土地使用法規案，會於二月二十一日正式提交社區議會，然後再提交市府審核。

一月十一日之土地發展策略討論會，除主講者及華埠議會行政主任周錦輝，成員陳黃瑞金等少許人之外，並無任何社區人士出席聆聽，參予討論，門庭一片冷落。

據稱，經由市府正式審核及採納的華埠社區整體計劃及土地使用法規將成為法定華埠建設藍圖，土地使用法規及社區整體計劃所擬定的策略及配合計劃將能對改善華埠和保護其資源有極大幫助。故此敬請社區人士積極參予，所有討論會均在晚上六時三十分開始，地點為泰街九十號中華公所禮堂。社區人士若有問題或有所需要，可另外安排時間晤談。以下為各聯絡人之地址及電話，歡迎去信及電詢：

周錦輝 (George Joe) 社區議會執行主任
31 Beacon Street #203, Boston, MA

陳灼鑒 (Bill Moy)
土地及發展小組召集人、華埠議會共同主席 426-6300

葉庭芬 (Ying-Fun Yeh)
波市重建局華埠規劃師
1 City Hall Square,
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讀《「無牌校對」之景院長被炒有感》有感

中華頤養院調查組劉欽執筆

凡投稿「讀者論壇」者，往常都是大方落落地上尊姓大名的。但「景院長被炒有感」一文的作者署名竟是一「無牌校對」。作者的大名竟是如此耐人尋味的，只有其本人知道。就是因為「無牌」吧，怪不得文中破綻百出，但也不想佔據過大的篇幅，今只略舉一二。

景院長被炒的原因，就是我們要知道的披沙撈金，但從管理公司副總裁來中華頤養院向我們解釋其原因及董事局開始時表示，他們無所知也無權過問管理公司的決定等，都無法使我們明白要炒景院長的因由何在。但「無牌」先生却在文中指出「能當起一位女強人，應該具有精打細算的頭腦策劃一切……如果無法支配、平衡一切，只有被炒。」一語就點明了些，這個「精打細算」，「平衡一切」很有意思，如果這是景院長被炒的原因，不知消息來自何方。管理公司？董事局？或是「無牌」瞎說？

「景院長對病人呵護備至，及對院務的管理認真，博得好評。」既然有一位有堅強意志和崇高理想的人來管理這間養老院，為什麼還要函要一位雙語人才去管理呢？「資方炒你，有不得已的苦衷」這個「苦衷」能公開嗎？

尋求明白景院長被炒的真正原因，是正義的「火種」，我們不會在灌有迷幻藥的「顧全大局」這塊薄紗下放棄弄清真相的，僅此先通知你——無牌先生。



好了，文中就以「知我者唯我心憂（憂頤院的命運），不知我者唯我何求（我們爲了什麼呢？無牌先生，你理解嗎？）」爲擷筆。

恭喜發財

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陳建立

去年中，我沒有競選連任華埠社區議員，之後，我的名字上報率減少了很多。友好覺得很突然，不相信我在服務華人社會廿一年後，會自甘寂寞，歸隱山林。我向來行事，但求心之所安，當時也就沒有多作解釋。

八月，我到了不惑之年，也就覺得一首詩裏面的幾句很有意思：「你父親的鞋子不能征服所有荆棘的路，你母親的手也沒有洗淨人間一切的骯髒。你點起來的（螢光）燈，却將永亮這世界。」初來美國的時候，滿懷豪情壯志，樂觀自信。在華人社會的葉樹園內，做個無名的園丁。葉樹園雖然很多時寂寞，但總認為自己點亮的燈，或者在歷史長流中微不足道，但它的光和熱，將永存於你我社區之內。

生活在美國，華人亞裔不能自棄於所謂主流社會之外，要使你我的社區有明天，我們就必須培植更多的園丁，使美國社會百花齊放，我們必須培育更多的接棒人，由他們來繼續征服荆棘的路。我從沒有對「僑領」這個稱號有所反感，也不認為「野，不單看目前，也要前瞻，未雨綢繆，要作「君子儒」，不作「小人儒」。

我上面列出的三件工作，只不過是舉例說明我認為華人社區應走的大方向中的

C地段籌建服務中心研究需求以分配用地

鍾倫納

波士頓華埠目前雖然有多所機構提供服務，到華埠找服務的人士却經常遇到下列障礙：輪候太久、環境太擠迫、時間也不很方便。而其中主要原因，是供應服務用途的地方不足。

華埠中心有一塊地叫C地段，介乎屋街、亞瑟街和尼須街之間，約有三萬平方呎，在社區人士力爭和波市重建局倡議之下，大有可能興建一座一流設備的服務中心，除了供給華埠青年會和小童群益會之用外，還可容納一些別的機構。現在的關鍵是：地方有限，那些機構最需呢？

為了作出最合適的場地分配，重建局和華埠南灣社區議會打算對社區需求作一

極少部份，我無意誇大它們整體或個別的重要性，我也不以為我一定能作出什麼驚天動地的貢獻。葉樹園雖然寂寞，做園丁的却不必自甘菲薄。胡適先生「老鴿」一詩中這麼說：「我大清早起，站在人家屋角上啞啞的啼。人家討厭我，說我不吉利。我不能呢呢喃喃討人家的歡喜。」深信你我的社區有明天，我願意繼續當一個園丁，做黑夜中萬千螢火蟲之一。拿了它就會令人飄飄然。真正的領袖，必須肯認自己的價值，肯認別人的貢獻，知道如何利用天時、地利、人和，對事物、潮流有敏銳的觸覺。及身而退，不必是消極悲觀的代名詞。

對關心我的朋友，我希望在三件事上繼續我始終不渝的個性：一九九〇年的人口調查，我會到處煽風點火，務求大家被人口調查局「清算」。我不必一一列舉人口調查的重要性，我只認為華人亞裔在美國「當家作主」的時辰已到。我們熱愛中華文化傳統，我們深知血濃於水，但美國是我們的家，安身立業的地方，是我們下一代的依據，我們必須把根的脈絡清理。人口調查不是別人為我們作一個清單，而是我們對社區應有的共識，鞏固擴大這個共識，是我認為應走的大方向。

次全面估計，並為此特別聘請了在建築設計上具有豐富經驗的韓得信策劃團聯同本人（鍾倫納，專業於社區調查），着手平衡需要和作分配建議，而分配的決策，則由重建局和華埠南灣社區議會做最後決定。

所有願意參與C地段或類似計劃的華埠社區服務機構，都歡迎投標，韓得信策劃團稍後會公佈招標細則。所有打算投標的機構，均須提供一份過去一年內的服務對象名單，於一月廿七日前直接寄交本人鍾倫納博士（Dr. Tom Chung），地址為3, Thorndike St. Somerville, MA 02144。

名單上須註明服務對象之全名、電話及地址。這些名單，只供作科學抽樣來估計社區需要之用，（不打算投標的社區機構，亦歡迎參予），不供任何其他用途，絕對保密。

從這些名單中抽選出來的人士之意見，將代表社區需要，並對C地段中心場地

第二，社區必須正視愛滋病的嚴重性。這個令人害怕的絕症，好消息是華人亞裔患上的人佔極少的數量。壞消息是不少朋友仍停留在極膚淺的認知層面，以為愛滋病是同性戀者的「專權」（相對於「專利權」），我懷疑它的另外一種中譯「愛死病」是否反映譯者對「受害者相等于同性戀者」的偏見。我們的青少年，耳濡目染美國社會之毒品泛濫和性開放，如果不及早對他們灌輸正當的教育和預防愛滋病的訊息，我很為此擔憂。我願意聯合有志之士，對這個定時炸彈，及早組織掃雷隊，希望大家不要畏懼流言。

第三，傳統社會對殘障人士抱有很大的偏見。從前初生的嬰孩，如有嚴重的殘障，極可能被活活地「夭折」，他的父母及親戚，認為是上天的懲罰或報應；對殘障人士不予支持、教育。他的同輩不與他遊玩、結伴，社會也沒有康復或其他改善的設施。他們雖是炎黃後裔，却是「非我族類」。在日漸成長的華人亞裔社區內，我們開始留意到這些殘障朋友的問題和需求，加上文化語言種族的差異，他們被一般社會服務機構漠視和歧視。我很明白社區服務機構往往忙於處理一些「優先事項」，如移民、大赦、住屋、職訓、托兒等，同時雙語人材難求，忙於奔命，不能事事兼顧，但我希望社區內的領袖能放寬視

陳建立致力華埠服務工作十餘年，在一九七四年至七九年間，他擔任華埠小市政府的管理工作，開辦了英語訓練班、職業訓練班，並製作英粵雙語無線電廣播節目。由於他對美國的法律和民權有相當認識，而揭發了許多政府聘用職員的不公平現象。自此，一九七〇年後，華埠居民便逐漸有任職公務員的機會。陳建立現於聯邦政府工作，擔任聯邦健康及人文服務部民權事務調查主任。

分配產生重要作用。被抽中的人士會於一九八九年二月初接到一份郵寄問卷，徵求評估各種服務的需要。這份問卷很易填答，只須在適當答案旁一剔便可，填妥後請放下所附之回郵信封內寄回。

請留意：接到問卷者有權不回答任何問題。當然，回答愈完整，服務使用者的意見便愈有力。問卷不須具名，答案只會融合於整體意見內發表，個人意見不會被披露，也絕不會對個人有任何不良影響。如有問題，請電華埠南灣社區議會行政主任周錦輝（四二六—八八五八）。

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Best Wishes to the Chinese Community for a Healthy, Happy and Successfully New Year



恭賀新禧

恭賀新年



星島日報

波士頓版

甄雲龍暨仝人 敬賀

Sing Tao Newspaper Boston Edition
(Chinese Daily)

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To Chinatown/South End Residents

Dear Chinatown/South End residents:

I would like to wish all of you a Happy and prosperous 1989 and take this opportunity to inform you of a variety of ways to obtain information about the Central Artery and third harbor tunnel project:

- * Call the project's public information office at 951-6188 or 951-6183 to obtain an information packet or join our mailing list;
- * Visit project headquarters at One South Station to view our exhibit of maps, models and a short video tape;
- * Attend the next Chinatown/South End community meeting. For further details on schedule, call the community planner, Jerry Carey, at 951-6184.

In closing, I want to thank you for your participation over the past year. I look forward to working with all of all again during the project's winter round of community meetings.

Sincerely

Jane F. Garvey
Commissioner
Mass. Department of Public Works

Best Wishes for a Happy

and Healthy New Year

敬祝各位新年快樂

George Joe — Executive Director

Bill Moy — Co-Moderator

Ed Chiang — Co-Moderator

Sister Ruth Marie O'Donnell — Co-Moderator

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Richard Chin

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David Wong

Frank Wong

Dr. Robert Guen

Davis Woo

Neil Chin

Lucy Chin

Peter Jae

Joe Chin



Chinatown Neighborhood Council

美容美健食專家許素絨

應邀開少女、婦女專題講座

美容、美健食物專家許素絨教師，於一九八八年十二月十日，在波士頓區舉行首次演講會後，獲得婦女們熱烈的反應，紛紛要求她開班授課，對美容與健康食品做更進一步的研討。

許素絨綜合各方面的意見，目前決定在文協活動中心 (99 School St., Boston) 舉行一系列婦女專題講座，以及一次少女美容、美姿、美健食的演講會。

婦女講座除講解美容、美健食的知識以外，還有實際操作、實習的訓練。例如皮膚保養講座，不只談保養面部、全身皮膚的保健與飲食，還實際教以做皮膚按摩、以及利用各種天然食品敷敷面劑的方法與應用，使用。談面部化妝時，不只教以用各種化妝品及化妝技巧，更指導個人配合時間、場合、與年齡作各種不同的化粧與打扮。

少女演講會除了教少女化粧、美姿、

美儀外，也會教導少女們，如何消除面疱的美健食物製作方法。

許素絨教課時間已訂為：

二月四日上午十時至十二時：皮膚保養。

二月十一日上午十時至十二時：面部化粧。

二月十八日上午十時至十二時：頭髮保養與髮型設計。

二月二十五日上午十時至十二時：少女美容、美姿、美健食演講會。

除少女演講會只收茶點費兩元外，婦女班的報名費包括材料費在內，每人每次十五元，在三節講習課程中至少要選兩次課。參加講座的女士們，只要帶毛巾、鏡子與歡欣年輕的心情，相信上完課後，會使您覺得人生充滿了美麗與朝氣。

婦女講座每班以三十人為限，歡迎僑界婦女踴躍報名參加，若有問題，可電話詢問，黃雲影：六一七一九六五—四三二二。許素絨：六一七二二三四—四三二二。

近期活動概要

中華耆英會

康樂樓

中國新年聯歡會

於二月九日，年初四，下午一時至三時，在康樂樓中心舉行。歡迎耆老踴躍參加。

紐英崙花卉展覽

三月八日到南波士頓灣邊大展覽會場 (Baystate Expo)，參觀本年度紐英崙花卉展覽。中午十二時出發，下午三時半即返抵中華耆英會。展覽會老人門票每張五元半，交通費三元。

白禮頓中心

中國新年聯歡會

於二月三日，上午十時半至十二時半，費用全免。

品嘗中國菜：二月十六日上午十一時至下午二時，到華埠美利華餐館吃中國菜，並作新團聚，每人收費十二元，有專車接送往返。

癌症預防講座：二月二十三日上午十時半至十一時半，在白禮頓中心舉行，不收費。

參觀跑馬：二月二十七日一時在中心集合，到沙法克下城 (Sofa's Down)，觀看跑馬，有專車接送往返，收費僅五毛。



中華青年聯誼會

迎春除夕晚會

由波士頓中華青年聯誼會和哈佛大學中華民國同學會聯合主辦，定於二月五日下午六時半在哈佛大學科學中心B。當晚節目將有舞獅、中國功夫、民族舞蹈、相聲、短劇、小調、中西流行歌曲演唱、脫口秀、摸彩等。

票價：會員二元、非會員四元。售票地點及詳情請詢：中華青年聯誼會 (六一七) 八七六—二九一九、世界書局 (六一七) 四八二—二五六〇。

情人節舞會

於二月十日 (星期五) 下午八時半至午夜在麻省理工學院華克紀念堂 (M.I.T. Walker Memorial) 舉行。會員收費二元，非會員四元。節目由中華青年聯誼會及麻省理工學院中華民國同學會合辦。

大波士頓區中華文化協會

一九八九年年會

大波士頓區中華文化協會將於二月十一日 (星期六) 在華埠華珍酒家舉行一九八九年年度之年會，並慶祝中國新年，時間為下午六時三十分開始至午夜。

會中除有年務報告，及介紹新任行政委員外，還有跳舞、抽獎和現場樂隊演奏。門券每人二十九元五角，並歡迎門券以外的捐款。詳情可電詢：胡世沛 (五八〇) 三五八—五八五六；黃紹光 (六一七) 二九七—四六八〇。

元宵節燈謎湯圓會

於二月十八日 (星期六) 晚上七時在聯誼會舉行，將備有湯圓、茶點及獎品。會員免費，非會員收費二元。

保齡球大賽

於二月二十五日 (星期六) 早上十時在聯誼會集合出發，收費：會員五元，非會員七元，球鞋自理。報名日期由即日起至二月二十日止。

以上各項活動詳情可查詢 (六一七) 八七三—二九一九，中華青年聯誼會。



昆市中國新年晚會

由昆市中文學校及昆市亞美委員會發起主辦，於二月十二日星期日下午五時半於北昆市公立高中學校舉行昆市開埠一百年來首次公開慶祝中國農曆新年。昆市公立學校教育部及北昆市民權委員會協助各項籌備工作。

籌備會希望除了昆市內的中國人參加外，或希望其他的亞裔人士參加，同時推廣到昆市內的其他美籍居民亦來一同慶祝中國新年。

該「中國新年晚會」將採用中式自助餐，餐券每位十元，在中文學校或亞美委員會辦事處均有發售。同時該晚會亦有娛樂節目助慶。

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- 你可申請如你有合乎下列之條件：
- 高中畢業文憑 (本地或其他地方畢業均可) 或者 GED 亦可
 - 有英語、數學及科學方面之基本知識
 - 有攻讀科技課程的興趣

詳情請電：四二六—九四九二

張小姐聯絡

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- 有高中畢業文憑或 G · E · D ·
 - 有興趣攻讀電子、電腦工程等課程
 - 有基本英語及數學水準
- 詳情請電華美福利會張小姐 (四二六—九四九二) 或逢星期一及四富蘭克林專科學院 (四二三—四六三〇×四九)。

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Hip Sing Association
Hoy Kew Association
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Kuo Min Tang
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Gee Family Association
Gee How Oak Tin
Association
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Association
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Soo Yuen Family Association
Wong Family Association
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Good Luck in the Year 4687

春聲

敬祝

一元復始
萬象更新

民國七十八年二月六日（星期一）、

七日（星期二）

為農曆春節假期 本處自八日起照常辦公

一元復始，萬象更新，中華民國過去一年在政府及海內外全體同胞一致努力下，政治更民主，經濟更富庶。年平均國民所得已達六千美元，實值吾人欣慰。惟民主憲政仍可弘揚，經濟發展仍待規劃，環境衛生亟待加強。凡此均盼我同胞共同投入，貢獻智慧能力，以開拓更美好的明天。祝福大家！

北美事務協調會 處長 林水吉
駐波士頓辦事處

率全體同仁 鞠躬

本處

竭誠為您服務



*Wishing You Every Success
and
Happiness in the New Year*

Sui-chi Lin, Director
and
The Staff of the

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This office will be closed from Monday, February 6 to Tuesday, February 7 (Lunar New Year Holidays), and will reopen on Wednesday, February 8, 1989.

吳仙標將入哈佛大學進修 為政治研究所研討學者

即將卸任的德拉瓦州副州長吳仙標，最近被哈佛大學甘乃迪政府學院政治研究所選為特別研討學者，定於今年二至五月，利用目前執教的德拉瓦州立大學休假期間，赴麻省康橋進修四個月。

在哈佛大學進修的這個學期內，吳仙標將主持「保持美國的優勢：在高科技時代治理政務之道」課程的研討工作。

哈佛大學政府研究所創立於一九六六年，以「提供學術與政治間橋樑和鼓勵學生參與政治」為宗旨，作為對甘乃迪總統的紀念，每期選聘六位研討學者，俾達成溝通學術研究和現實政治的目的。

該所研討學者歷來都是從「在政治和公眾事務方面具有特殊成就並有志透過研討、閱讀和深思以潛心深造。」的候選人當

警方突襲華埠賭場 謝仲安被拘控

黑社會底牌疑幻疑真

十二月二十九日在華埠里遜街和泰街之間的停車場內突然傳出約二十五聲槍响，三部汽車上彈孔，事後警方在現場搜得二十三枚彈殼。警方曾表示懷疑將有黑社會火併發生。

四天後，於一月二日，警方突襲華埠奧士佛街三十二號，破獲華埠最大的地下賭場，起出現金、槍械和賭具，並當場拘捕了二十三人，其中最為矚目的是公富酒家東主謝仲安。警方拒絕說明槍案和突襲賭場兩宗事件是否有所關連。

警方說，他們在當晚約九時半，進行突襲搜查奧士佛街三十二號的行動，結果搜獲現金二萬一千五百零六元，一枝二十二口徑手槍和賭博用品。所拘捕的二十三人，年齡在十九至六十五歲之間，在警方來襲時，他們正在玩牌九。

一月五日在波士頓市政法院首次聆訊中，謝仲安及其餘人等被控非法聚賭，而在一月九日開庭審訊中，法官當即分(Celia Donovan)以非法聚賭罪名判決謝仲安及另二十名人士，各罰款五十元作結。當晚所拘捕之二十三人中，有一名沒有出庭，一名則因牽涉另外的控罪而需繼續審訊。

警方一名發言人並於事後透露，警方可能向法庭申請禁制令，把該賭場關閉。

據警方的報告稱，申報居於布靈芝市(Braintree)今年三十九歲的謝仲安是波士頓華埠犯罪集團的領導人。而警方

中挑選出。一九八四年美國民主黨副總統候選人法拉若(Geraldine Ferraro)，聯邦參議員賽蒙(Paul Simon)，新加坡總理李光耀，前紐約市長林賽(John Lindsay)，以及許多美國前內閣閣員，國會參眾議員，州長和前總統候選人，皆曾以特別研討學者身份，赴該研究所深造。

吳仙標對哈佛政府所在這次眾多具備優秀政治資歷的候選人當中甄選他為研討學者的殊榮，表示樂於接受。他指出：「一方面，我將有機會與其他在政界頗有建樹的佼佼者交換心得；另一方面，我也得以藉機把科技的重要性，有系統的提出來與這一代和未來的政治領袖一起展開深入研討。」

顯示的態度是，沒有預料在這次突擊搜查行動中捕獲謝仲安。

謝仲安曾於一九八五年，為美國總統特別指派的犯罪集團委員會(President's Commission on Organized Crime)所調查並指稱為華埠最大犯罪集團平安幫之主腦。平安幫在華埠以進行非法賭博、販毒及勒索等活動著名。

謝仲安的律師麥占士(James McCall)曾公開為其當事人辯白，斥該項指稱純為虛構，缺乏任何事實根據，聲稱謝氏僅為一合法商人，該指証使謝氏感到不安。

總統特派委員會又稱，謝仲安在黑社會中號稱天龍，是香港地下組織三合會中一個主要的國際性人物，經常來往香港和美國。謝氏曾因拒絕總統特派委員會之要求，以犯罪集團頭子的身份提供証據，結果被判十七個月徒刑，在一九八六年二月出獄。謝氏的律師麥占士在當時對聯邦調查員的解釋是，強迫謝氏向委員會作供，會危害其當事人的生命安全。

謝仲安現時不在波士頓，其夫人謝太透露，他往別州辦事，約二、三星期後回來。謝仲安在是次非法賭博案中一直保持沉默，並且由其他被告掩護，阻止記者向他拍照。

雖然十二月二十九日的槍案，子彈是往停泊的空車和附近建築物射擊，無任何路人受傷，但警方懷疑這事件含有顯示力量的訊息在其中，並且估計是平安幫與其他派別發生紛爭而作出的示威警告。在警方挨家逐戶，密鑼緊鼓的搜查槍手及有關線索期間，又突襲賭場，這樣的連串行動，警方拒絕明確表示其用意何在。

——宋明怡——

出版預告

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民主黨甘乃迪獎學金

農人基金實習計劃
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麻州民主黨委員會現接受甘乃迪獎學金和農人基金實習計劃申請。兩項獎金均為一年一度頒發給有需要財政援助的學生，名額為一名男性和一名女性。

甘乃迪獎學金為一千元，以幫助教育費用。申請者須為麻省居民，就讀於美國專上學院為三或四年級學生，平均成績在三點〇(B級)或以上，申請者必須有政治學習上有認真的承諾，若傾向民主黨者更佳。

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黃伯勳接受州長杜卡斯基委任為法庭行為局成員。

—奧耶弼攝

昆市社校校長黃伯勳 獲杜卡斯基委任 成唯一華裔法庭行為局成員

麻州州長杜卡斯基 (Gov. Michael Dukakis) 於一月四日指派華埠昆士社校校長黃伯勳為法庭行為局成員。黃氏在現時九名的法庭行為局成員中，是唯一的華裔人士。黃伯勳在接受州長的委任之後表示，能擔任此職甚感光榮，他會為維護司法公正而努力。

正而努力。

法庭行為局的作用是協助標準司法行為的實施。全國五十州和首都華盛頓均設有法庭行為局，監察法官在法庭內外的行為，並以維持公眾對司法的信心和保護司法過程公正為其要務。當市民對法官有所投訴時，法庭行為局在維持司法獨立和對公眾負責兩者之間作出平衡。法庭行為局成員並因對法官的審判行為給予更多注意力而促使和加強司法制度的進步。

—宋明怡—

鳴謝

本期特刊，承各社團、
商戶惠刊廣告，復蒙
先鋒電子公司
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惠予贊助，謹此致謝。

舢舨雙週謹啓

本期新年特刊，廣告數量龐大，文稿亦相應增加，除本報特約記者文理、華福、馬強生和顏慶華努力合作，編寫中英文稿件外，並得到社區各界人士支持，熱心提供各類文稿，令本報生色。在此僅向以下文友特別表示感謝：

丁錫齊、王誌信、司徒天正、朱紹昌、陳建立、晉君、馬劉秋痕、張建勳、鍾倫納。

至於廣告方面，除有勞華美福利會譚雲燕和麥愛德主理外，又得到伍梅如珍、林楊學明、王誌信、阮士明、蕭雪珍、梅光月及曾嘉兒等義務協助編排剪貼；而繁重的打字工作是由本埠余君齡及紐約中文印務公司日夜趕成，對以上各位熱心人士，本報深深感激！

中文編輯宋明怡啓

新年快樂 中國

Happy New Year 英·美

Bonne Année 法國

Eúruxés ró Néou 'Eíros 希臘

Buon Capo d'Anno 意大利

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С новым годом 蘇聯

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己巳壽而康



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